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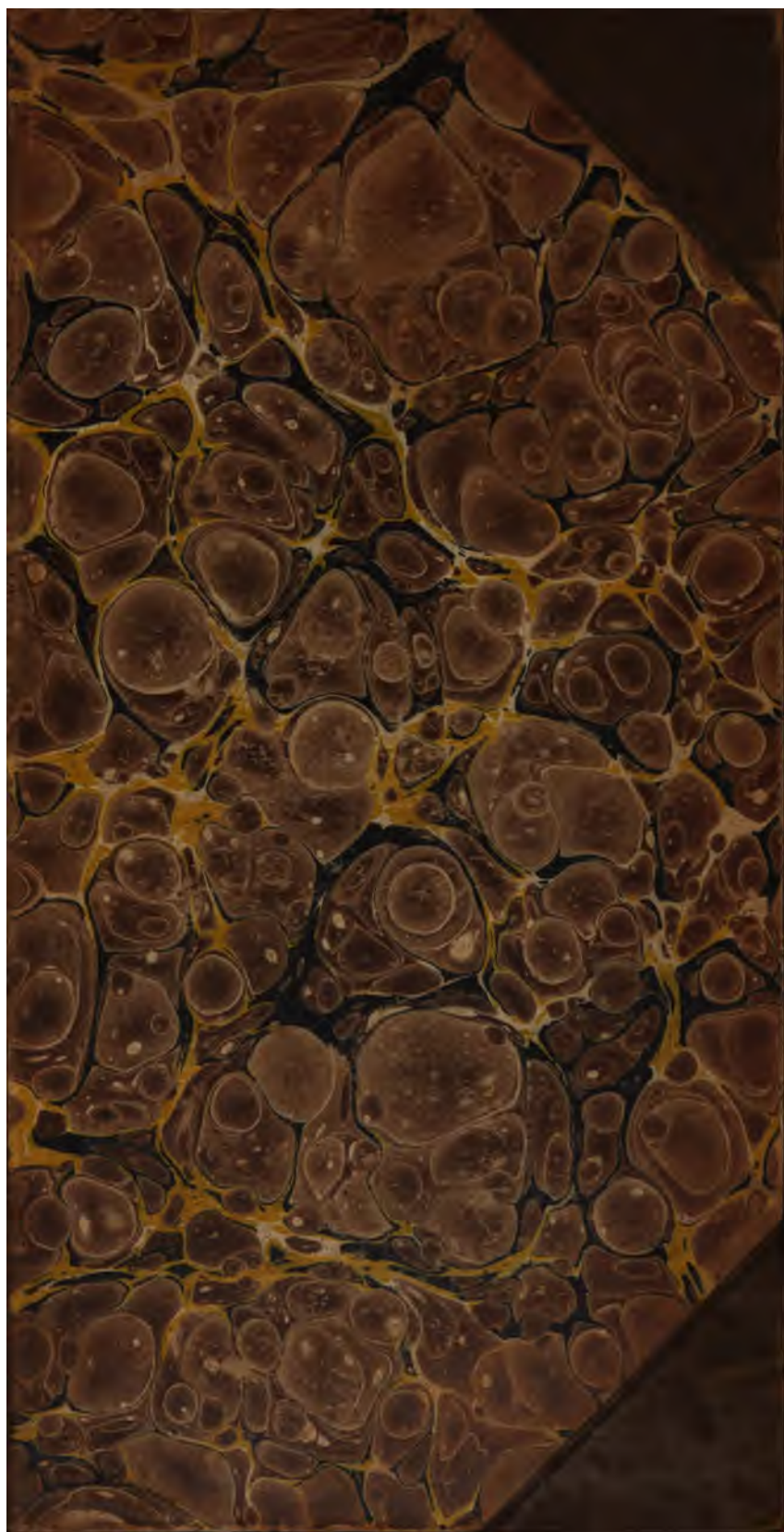
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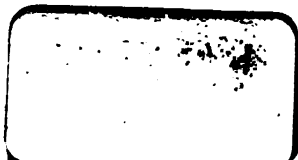


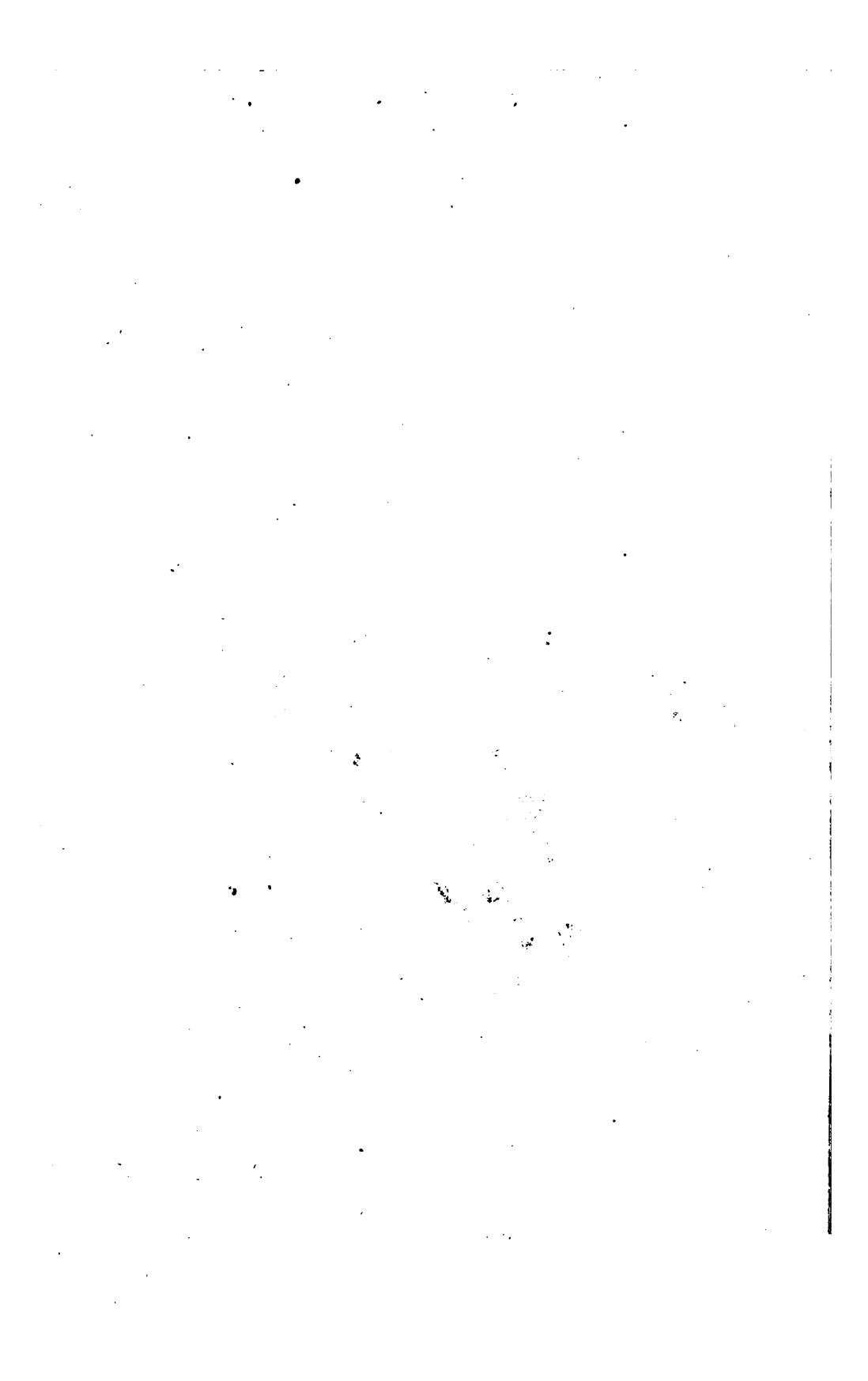


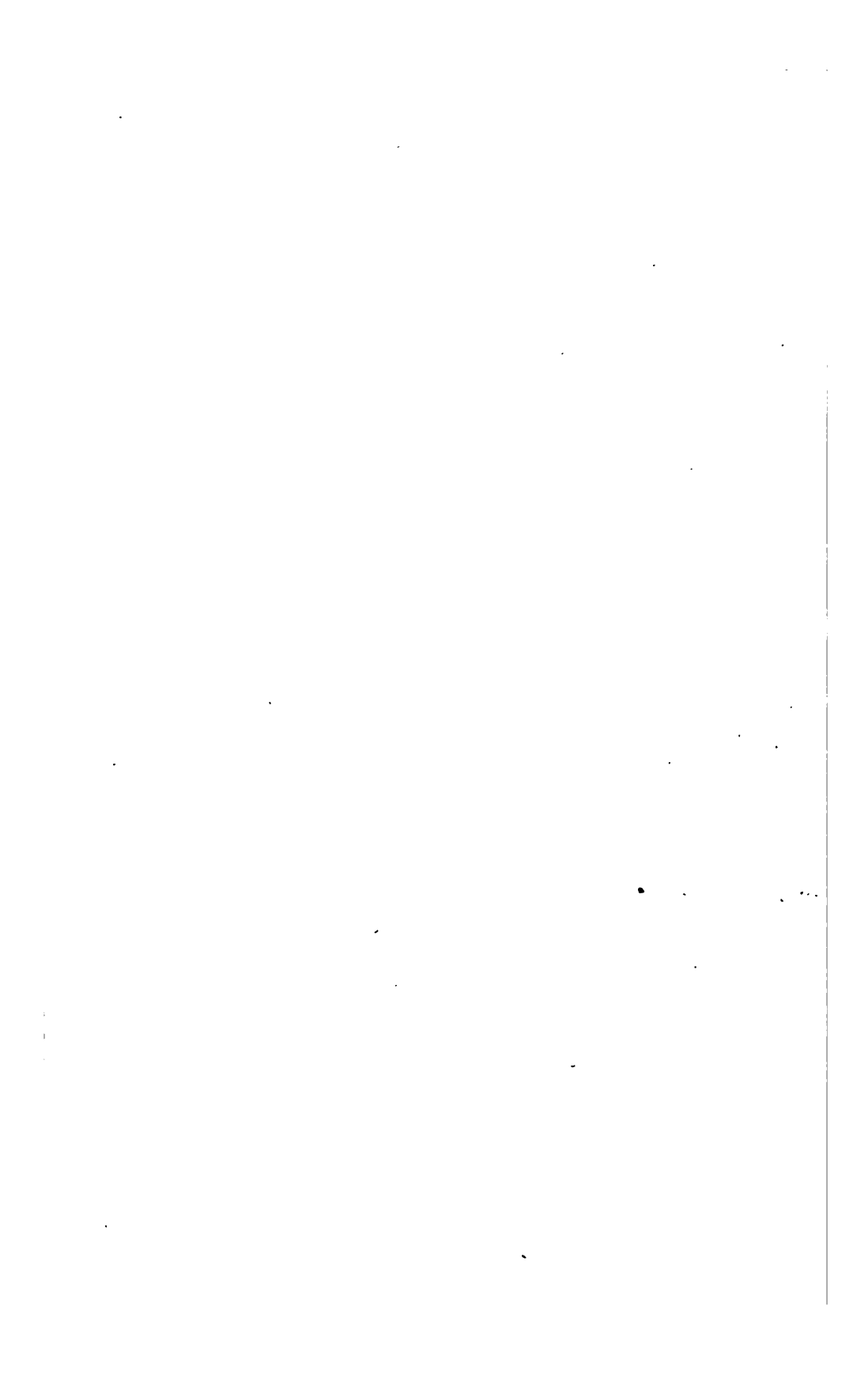
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THE

TRUTH OF CHRISTIANITY.

BY
J. F. GYLES, Esq., A.M.,
Barrister-at-Law.

“ Jesus said unto them, destroy this temple, and in three days I
“ will raise it up.” John ii. 19.

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PREFACE.

I HAVE attempted in the following pages, to state clearly and concisely the leading evidences for the truth of Christianity. It has been my aim to fix the reader's attention upon a few strong arguments, to place these in the most striking point of view, and to compress the whole into the smallest compass consistent with perspicuity.

In the chapter on the authenticity of the New Testament, I have, with an equal share of new, and I would venture to hope, important matter, incorporated part of an essay on that subject which I published twenty years ago.

A thorough conviction of the truth of the Christian religion, founded on a careful and conscientious examination of its evidences, will infallibly conduct the inquirer to the true and only source from which he can derive comfort and support in the dark and gloomy day of trial and of woe—come when it may. It is not far distant, if we give credit to the best interpreters of Scripture prophecy; though an auspicious gleam of hope, from the same prophetic intimations, would encourage us to consider it as the precursor of a brighter period.

Whoever has fully assured himself of the certainty of Christ's resurrection will be in no danger of having his principles unsettled, or his faith shaken, by any of the various forms or disguises under which infidelity may assail him.

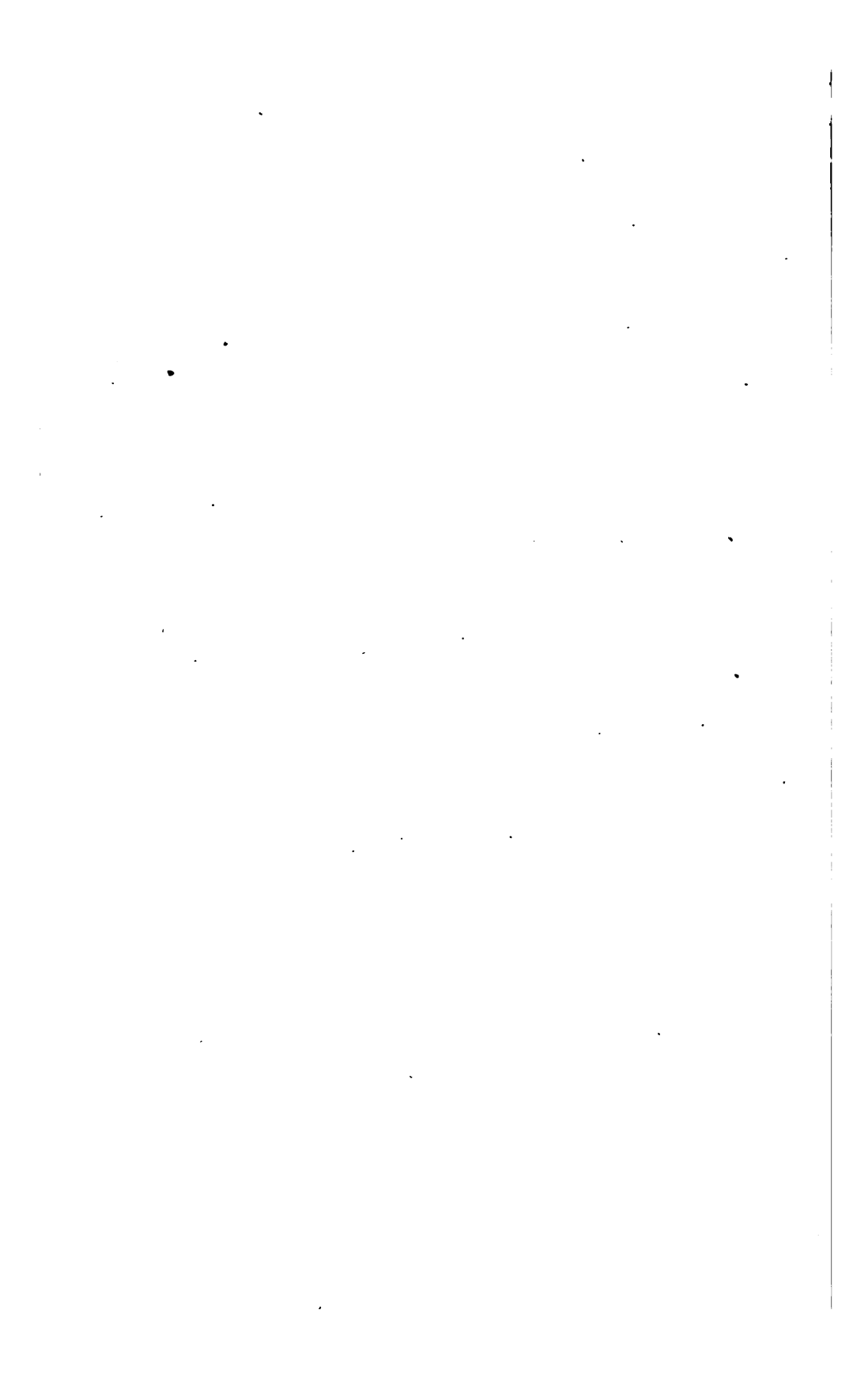
From this grand fact, the essential tenets of our religion follow by a short and easy process. Our Lord's resurrection proves that his atonement is accepted, that his mediation is established, that his intercession is all-powerful, that his promises are sure, that his word is truth; whilst his Divinity is displayed with pe-

culiar lustre in the fulfilment of that astonishing declaration and prediction ; “ Destroy this “ temple, and in three days *I will* raise it up.”

But the examination must not be delayed till the hour of peril is arrived. The warrior must not have to find his armour when the trumpet sounds for battle.

May I, in conclusion, be permitted to observe, that this small volume more especially offers itself to the notice of those, who, though well acquainted with secular affairs and scientific truth, have not given the subject of Revelation that attention which its paramount importance demands.

Belle-Vue, Bath, Oct. 6, 1832.



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CHAPTER I.

PRELIMINARY OBSERVATIONS ON THE PRINCIPLES OF NATURAL RELIGION.

BEFORE entering on the immediate subject of this work, I shall venture to premise a few observations on the first great truth of Natural Religion.

“ He that cometh to God,” says the inspired Apostle, “ must believe that he is, and “ that he is a rewarder of them that diligently “ seek him !” * The same high authority, in his address to the inhabitants of Lystra, appeals to

* Heb. xi. 6.

the general course of nature, as affording sufficient evidence of a Supreme Power, even to those who had not been favoured with the light of Revelation. “ Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness ?”*

The argument for the existence of a wise and benevolent Providence, derived from the constant and regular succession of the various changes which take place in nature, and from the order and beauty of the universe, is peculiarly calculated, and was intended, to carry conviction to every mind—to the peasant as well as to the philosopher. Day and night, the revolution of season after season ; the sun, the source of light and heat “ standing in his order and never fainting in his watch,” fair emblem of that true sun of righteousness which arose upon a lost world, with healing in his wings ; the rain from heaven, the splendid scenery of the clouds—offer a strong though silent rebuke

* Acts x v. 7.

to the miserable sophistry, and grovelling views of the Atheist. “ Look upon the rainbow, and
 “ praise him that made it ; very beautiful it is
 “ in the brightness thereof. It compasseth the
 “ heaven about with a glorious circle, and the
 “ hands of the Most High have bended it.*

In contemplating the element of light, that mantle of grace and beauty, which the kindness of the Deity seems to have thrown over the material world, for the sole object of beautifying the scene, and rendering it a constant source of pure enjoyment ; in its wonderful adaptation to the organ of sight, and in its no less wonderful connection with the percipient mind, we find an endless subject for admiration and gratitude. Again, the ripening of fruits, manifestly intended for the comfort, nay luxury of man—the variety of their flavours—the preservation of the seed—the medicinal properties of various vegetable products, by which disease is mitigated or cured ;—still more, man himself—his form—the position of his

* Ecclesiast. xliiii. 11, 12.

various senses—and, above all, that thinking thing within him—its powers of reflection and observation, its internal consciousness of right and wrong—these tokens and wonders, which are alike presented to all, proclaim the power, the wisdom and goodness of their Author; whilst they infallibly teach us, that in the inferences we draw concerning the *invisible** things of God from the things which are seen we cannot be mistaken or misled.

It is by these general views of nature that the mind which has been bewildered by sceptical sophistry may be recalled to a sounder philosophy, and reminded, in language which it is impossible to misinterpret, of the mighty but mysterious Agent in producing those wonderful and diversified phenomena which are continually passing before him. The least reflection will point out, on every side, the operation of powers which cannot belong to matter.

It is solely in consequence of our familiarity with the appearances of nature, that our feel-

* Rom i. 20.

ings of wonder and curiosity are so little excited by them, and that they make so slight an impression on the mind. "If," says a profound writer,* "an animal or a vegetable were brought into being before our eyes in an instant of time, the event would not be in itself more wonderful than their slow growth to maturity from an embryo, or from a seed. But, on the former supposition, there is no man who would not perceive and acknowledge the immediate agency of an intelligent cause; whereas, according to the actual order of things, the effect steals so insensibly on the observation, that it excites little or no curiosity, excepting in those who possess a sufficient degree of reflection to contrast the present state of the objects around them with their first origin, and with the progressive stages of their existence."

And here I think it right to observe, that even from those unhappy cases of perverted intellect, where the argument from the order of nature

* Stewart's Philosophy of the Human Mind. Vol. ii. p. 310

carries no conviction, and where even the lustre thrown on that order by the discoveries of modern philosophy is shed in vain, hope is not utterly shut out. It has been said, to use the words of an impressive writer,* “ the name of “ Atheist now implies not a lofty superiority to “ prejudice, but a melancholy and frightful abandonment of the understanding ; not genius, but “ insanity.” And it is, indeed, the most brilliant among the triumphs of the philosophy of the present day, that it has so plainly interpreted those characters in which the name of Deity is indelibly written upon the heavens and upon the earth. Let us, however, suppose the existence of the untoward case to which I have just alluded. By another process of reasoning even this Atheist might arrive at the conclusion to which we are anxious to conduct him. Indisputable testimony to the truth of certain facts may have weight with him. Upon this evidence he is compelled to believe, that a person did appear at a particular period on this earth, claim-

* Croly.

ing to be received in the character of a messenger sent from God, and proving his commission by working miracles. But to work a miracle, implies the power of suspending or controlling the laws of nature ; and that is a power which the ordainer of those laws alone could bestow. Thus, from the credentials of the messenger, he may be led to acknowledge the Sovereign who sent him. It is important to observe, that if an Atheist calls in question the truth of the miracles recorded in the New Testament, he can only do it upon grounds which are purely historical. No pre-conceived, though erroneous, notions of the Divine Attributes can offer any impediment to his belief. It has been well observed,* “ Whatever Atheism we may have “ founded on the common phenomena around “ us, here is a new phenomenon which demands “ our attention,—the testimony of a man who, “ in addition to evidences of honesty, more “ varied and more satisfying than were ever

* Evidence and Authority of the Christian Revelation, by Dr. Chalmers, p. 233.

“ offered by a brother of the species, had a
 “ voice from the clouds, and the power of work-
 “ ing miracles, to vouch for him. We do not
 “ think that the account which this man gives
 “ of himself can be viewed either with indiffer-
 “ ence or distrust, and the account is most sa-
 “ tisfying. *I proceeded forth, and came from*
 “ *God—He whom God hath sent speaketh the*
 “ *words of God—Even as the Father said unto*
 “ *me so I speak.* He had elsewhere said, that
 “ God was his Father. The existence of God
 “ is here laid before us, by an evidence altoge-
 “ ther distinct from the natural argument of the
 “ schools, and it may therefore be admitted in
 “ spite of the deficiency of that argument.”

The argument for the existence of the Deity,
 derived from the proofs of design and wisdom
 which are every where apparent, has been briefly
 and perspicuously stated by a late eminent di-
 vine, and as I know not how it can be exhibited
 in a clearer light, I shall lay it before the reader
 in his own words, reserving to myself the liberty
 of making a few observations which may not be
 wholly without use to those who are acquainted

with the sceptical sophistry by which these truths have been assailed. But what truth, however self-evident, is there that may not be called in question by the perverseness of the sceptic, when he can deliberately express a doubt concerning the reality of his own existence, and of the certainty of mathematical science. Happily, however, the never-failing agreement of the phenomena of the heavens with the previous calculations of astronomers, decisively proves to us the veracity of our faculties, and their competency to discover truth on subjects which, at first view, seem most out of their reach.

The argument proceeds thus :

“ When we examine a watch, or any other
 “ piece of machinery, we instantly perceive
 “ marks of design. The arrangement of its
 “ several parts, and the adaptation of its move-
 “ ments to one result, show it to be a contriv-
 “ ance ; nor do we ever imagine the faculty of
 “ contriving to be in the watch itself, but in a
 “ separate agent. If we turn from art to nature,
 “ we behold a vast magazine of contrivances ;

“ we see innumerable objects replete with the
 “ most exquisite design. The human eye, for
 “ example, is formed with admirable skill for
 “ the purpose of sight, the ear for the function
 “ of hearing. As in the productions of art we
 “ never think of ascribing the power of con-
 “ trivance to the machine itself, so we are cer-
 “ tain the skill displayed in the human structure
 “ is not a property of man, since he is very
 “ imperfectly acquainted with his own forma-
 “ tion. If there be an inseparable relation
 “ betwixt the ideas of a contrivance and a con-
 “ triver ; and if it be evident, in regard to the
 “ human structure, the designing agent is not
 “ man himself, there must undeniably be some
 “ separate invisible being who is his former.
 “ This great Being we mean to indicate by the
 “ appellation of Deity.

“ This reasoning admits but of one reply.
 “ Why, it will be said, may we not suppose the
 “ world has always continued as it is ; that is,
 “ that there has been a constant succession of
 “ finite beings, appearing and disappearing on
 “ the earth from all eternity ? I answer, what-

“ ever is supposed to have occasioned this con-
 “ stant succession, exclusive of an intelligent
 “ cause, will never account for the undeniable
 “ marks of design visible in all finite beings. Nor
 “ is the absurdity of supposing a contrivance
 “ without a contriver diminished by this imagi-
 “ nary succession ; but rather increased, by
 “ being repeated at every step of the series.

“ Besides, an eternal succession of finite
 “ beings involves in it a contradiction, and is
 “ therefore plainly impossible. As the supposi-
 “ tion is made to get quit of the idea of any
 “ one having existed from eternity, each of the
 “ beings in the succession must have begun in
 “ time ; but the succession itself is eternal. We
 “ have then the succession of beings infinitely
 “ earlier than any being in the succession ; or, in
 “ other words, a series of beings running on,
 “ *ad infinitum*, before it reached any particu-
 “ lar being, which is absurd.*

* It was chiefly with a view to this part of the demon-
 stration, where Hall so clearly proves the absurdity and
 impossibility of an infinite succession of finite beings, that

“ From these considerations it is ma-
 “ nifest there must be some eternal Being, or
 “ nothing could ever have existed; and since
 “ the beings which we behold bear in their whole
 “ structure evident marks of wisdom and
 “ design, it is equally certain that he who
 “ formed them is a wise and intelligent
 “ agent.

“ To prove the unity of this great Being, in
 “ opposition to a plurality of Gods, it is not
 “ necessary to have recourse to metaphysical
 “ abstractions. It is sufficient to observe, that
 “ the notion of more than one Author of
 “ nature is inconsistent with that harmony of
 “ design which pervades her works; that it
 “ solves no appearances, is supported by no
 “ evidence, and serves no purpose but to em-
 “ barrass and perplex our conceptions.

I have introduced the *whole quotation*. Clarke's noted De-
 monstration of the Being and Attributes of God, would
 admit of being strengthened on this point—an observation,
 which may perhaps have occurred to some of my readers
 who have studied that work.

“ Such are the proofs of the existence of
 “ that great and glorious Being whom we
 “ denominate God : and it is not presumption
 “ to say, it is impossible to find another truth
 “ in the whole compass of morals, which, ac-
 “ cording to the justest laws of reasoning,
 “ admits of such strict and rigorous demons-
 “ tration.”

I will just remark that the two principles, which obviously form the ground-work of all reasoning of this kind, *are instinctive truths*, and are founded in the constitution of man. If this class of truths will not admit of being confirmed by any process of reasoning, they have, *at least*, as much authority as those which rest on demonstration, as all demonstration is ultimately founded on them.* The first of these is, that every thing which begins to exist must have a cause. Our constitution determines us to believe that every event requires an efficient cause or implies the operation of power.† “ In

* See Stewart's *Active Moral Powers*, vol. ii. p. 18.

† Ditto. vol. i. p. 353.

“ the case of every change in the state of ex-
 “ ternal objects, or of our own bodies, we not
 “ only connect with this particular change the
 “ idea of some cause, but we have an irresistible
 “ conviction of the *necessity* of a cause.” The
 other principle is, that a combination of means
 conspiring to a particular end implies intelli-
 gence ; or, in other words, that we can judge of
 design by its effects. Now this is a principle
 upon which we act every moment of our lives ;
 by which we not only judge of other men’s in-
 tentions, but by which we are alone certain of
 the existence of any intelligent being but our-
 selves. * “ If there be such a thing as an in-
 “ tuitive perception or judgment of the mind,
 “ the inferences we make of design from its
 “ effects are entitled to the appellation. A ca-
 “ pacity of forming such inferences is plainly an
 “ essential part of our constitution ; and to dis-
 “ pute their certainty in the common conduct
 “ of life, by urging sceptical subtilties in oppo-
 “ sition to them, would expose a man to the

* Stewart’s *Active and Moral Powers*, vol. ii, p. 19.

“ charge of insanity, as infallibly as if he were
 “ to dispute the certainty of a mathematical
 “ axiom.”

It would be inconsistent with the design of this work, to enter into any detail of those various and multiplied marks of wisdom and benevolent design which present themselves on every side, and which have been admirably illustrated by various writers. Yet I cannot refrain from stepping a little out of the way to introduce a few quotations and remarks which appear to myself singularly interesting. Upon this subject the caution given by a profound writer should always be kept in view. * “ The
 “ proper use of such speculations is not to refute
 “ the Atheist, but to illustrate the wisdom and
 “ the unity of design displayed in the material
 “ and moral worlds ; or rather to enlighten and
 “ exalt our own understandings, by tracing, with
 “ humility and reverence, the operations of a
 “ wisdom which is infinite and divine.”

To begin then, with what is nearest and most

* Stewart's Active and Moral Powers, vol. ii, p. 36.

interesting to us—with man himself. *An able writer observes, and it is worthy of the deepest attention, that “when any improvement is made “in architectural, or mechanical, or optical “sciences, it is found that there are all along “examples of it in the animal body, which ought “to have been marked before, and which might “have suggested to us the improvement.”—The same writer then proceeds, “We undertake to “prove, that the foundation of the Eddystone “light-house, the perfection of human architecture and ingenuity, is not formed on principles so correct as those which have directed “the arrangement of the bones of the foot ; “that the most perfect pillar or kingpost is not “adjusted with the accuracy of the hollow “bones which support our weight ; that the “insertion of a ship’s mast into the hull is a “clumsy contrivance compared with the connexions of the human spine and pelvis ; and “that the tendons are composed in a manner

* See a very valuable article, “Animal Mechanics,” in the “Library of Useful Knowledge.”

“ superior to the last patent cables of Huddart,
 “ or the yet more recently improved chain-cables
 “ of Bloxan.”

He adds, however, “ that the perfection of
 “ the plan of animal bodies, the demonstration
 “ of contrivance and adaptation, but more than
 “ these, the proof of the continual operation of
 “ the power which originally created the sys-
 “ tem, are evinced in the property of life,—in
 “ the adjustment of the various sensibilities,—in
 “ the fine order of the moving parts of the
 “ body,—in the circulation of living blood,—in
 “ the continual death of particles, and their
 “ removal from the frame,—in the permanence
 “ of the individual, whilst every material par-
 “ ticle of his frame is a thousand times changed
 “ in the progress of his life.” “ Modern disco-
 “ veries have shown that the hardest material
 “ of the frame is changing continually ; that is,
 “ every instant of time, from birth to death.”

And here I would by the way remark, (and
 the reader will excuse the digression, as it
 relates to the second truth of Natural Religion,)
 how strong an intimation this affords that our

thinking powers cannot be the result of our bodily organization, and that the dissolution of the body does by no means infer the extinction of the soul, when, during all the changes which the body undergoes, even to every particle of our solid fabric, we retain the most distinct consciousness of our personal identity. This conclusion, is still farther confirmed by the consideration, that the will, from the very nature of its acts, must belong to a simple, un compounded and indivisible being, and, consequently, can never be an attribute of matter which in its essence is the very reverse of this.

Again, another strong argument in favour of the distinct nature and immateriality of mind, arises from a consideration of the doctrine of what is called the *secondary qualities* of matter. To state this as briefly as possible. That *our sensations* of taste, of smell, of sound, of heat and cold, of colour, can exist only in the mind, though they are produced by certain unknown powers or properties of external objects, is, I believe, *universally admitted* by the best philosophers. Indeed it must appear obvious to

every one, in all the cases mentioned above, excepting in that of colour, in which a difficulty occurs; the *colour* of the object appearing as remote as its extension and figure. To the *imagination*, therefore, the sensation of colour seems transported *out of the mind*. This illusion, however, may be explained by the intimate connection, which must necessarily be established from the first moment that the eye opens, between colour and the external object, and from our early habits of inattention to the phenomena of consciousness. We ask then, and it is a question to which no materialist can give a consistent answer, * “ If it be unphilosophical to confound our *sensations* of colour, of heat and of cold, with such qualities of extension, figure and solidity, is it not, if possible, still more so, to confound with these qualities the phenomena of thought, of volition, and of moral emotion ? ”

* I beg to refer the reader to the excellent remarks on the philosophy of Des Cartes, in Stewart's first Dissertation, prefixed to the Supplement of the Encyclopædia Britannica, p. 98, 104.

To return from this digression. I shall make no apology for laying before the reader two more passages from another excellent tract similar to the one before quoted. * “ Perhaps in the wide
 “ range of nature’s splendid operations, there is
 “ not to be found a more perfect, or a more
 “ extensive series of effects, resulting from a
 “ less complicated piece of mechanism, than is
 “ witnessed in the circulating system ; a me-
 “ chanism whereby tissues the most different
 “ are constructed out of the same fluid, and
 “ vessels, externally alike, elaborate secretions
 “ which have scarcely one point in common.
 “ Between the blood going to the stomach, and
 “ that which supplies the kidneys, no difference
 “ is discoverable ; yet the fluids secreted by
 “ these organs are totally dissimilar ; the vessels
 “ which supply the teeth and those which sup-
 “ port the brain appear externally alike, yet
 “ there are not two substances in nature more
 “ opposite than nerve and enamel. Muscular

* “Animal Physiology,” in the “Library of Useful Knowledge,” part 3, p. 86.

“ fibre is never deposited where cartilage was
“ wanted ; bile is never eliminated where saliva
“ should be formed. Each tissue is deposited
“ in its proper place ; and not only in its proper
“ place, but in its proper time ; and not only in
“ its proper time, but also in its proper quantity.
“ When a bone is broken, osseous matter is im-
“ mediately thrown into the fracture by the
“ vessels of the part. When a nerve is divided,
“ nervous matter is brought to the divided organ,
“ and the nerve is healed. When cuticle has
“ been destroyed, a new layer of skin is instantly
“ substituted. And when a piece of flesh has
“ been cut out, granulations instantly arise, and
“ fill up the cavity which had been formed. But
“ no sooner has the bone united, than the influx
“ of ossific particles ceases ; and the moment
“ that granulation has raised the wounded part
“ to a level with the surface, the deposition of
“ muscular fibre stops, and the formation of
“ skin begins. Did the production of skin com-
“ mence before granulation had filled up the
“ cavity, deformity would be the consequence ;
“ or did granulation continue after the cavity

“ had been filled up, the formation of skin would
 “ be prevented. Granulation continues, there-
 “ fore, as long as it is required, and ceases when
 “ its continuance would be hurtful; and the
 “ secretion of skin begins only when the other
 “ process has been completed, and terminates
 “ as soon as the part is perfect.”

What pleasing and unanswerable proofs of benevolent design, and what motives for gratitude do these facts suggest? Amongst others, we perceive that remarkable power with which the body has been endued, of repairing any injury which may befall it. The moment an injury is received, a process is immediately set to work to effect its reparation; and this—without thought or consciousness on the part of the individual; on the contrary, we are sure that the kind intentions of nature have been often thwarted by the injudicious interference of art. Here, then, we see a number of causes conspiring for the accomplishment of a benevolent purpose, and have a palpable opportunity of comparing the wisdom of Providence with the ends to which it is directed.

The other passage which I shall offer from the same excellent work is highly interesting and instructive.

After describing the apparatus of respiration, the author thus proceeds—*“ From the sketch
 “ which has been drawn of the comparative
 “ anatomy of respiration we have seen suffi-
 “ cient to prove, that what is principally required
 “ in the respiratory apparatus, is an organ so
 “ constructed as to allow the largest possible
 “ quantity of deteriorated blood† to enjoy the
 “ fullest intercourse with the largest possible
 “ quantity of vital air. Such an organ is the
 “ grand desideratum of the function; every
 “ other is preparatory and subservient; and
 “ such a place of intercourse is met with in the
 “ human lungs. It has been supposed by Hales,
 “ that, representing the size of each air-cell at
 “ $\frac{1}{100}$ th part of an inch in diameter, the amount

* “ Animal Physiology,” p. 98.

† In respiration the carbon of the venous blood enters into combination with the oxygen of the atmosphere. Carbonic acid is expired—the venous blood is purified by the removal of its carbon and rendered arterial.

“ of surface furnished by them collectively would
“ be represented by 20,000 square inches. Keil
“ has estimated the number of these cells at
“ 174,418,615, and the surface which they pre-
“ sent at 21,906 square inches ; and Lieberkuhn
“ has increased it to no less than 1500 cubic
“ feet. It is upon these air-cells that the venous
“ blood is distributed by an infinity of vessels
“ derived from the pulmonary artery ; it is for
“ the sake of these air-cells that the lungs are
“ formed and the extensive respiratory machi-
“ nery, which has been now described, is erected ;
“ it is during the circulation of the blood upon
“ these air-cells that the desired alterations in
“ its properties are wrought ; and when the re-
“ lative extent of the actual respiratory organ
“ is compared with the insignificant dimensions
“ of the lungs in which that organ is contained,
“ it is difficult to conceive how so small a part,
“ differently constructed, could be more effectua-
“ lly adapted to the objects which it is intended
“ to accomplish. A stratum of blood, several
“ hundred feet in surface, is exposed to a stratum
“ of air still more extensive ; and these two

“ strata of contiguous fluids are comprehended
 “ within an organ, which may be easily com-
 “ pressed within the compass of a few inches.
 “ To look for any parallel to this amid the most
 “ masterly contrivances of science were vain.”

If from man, we turn our attention to the phenomena of the lower animals, we every where trace the wisdom of Providence in so wonderfully adapting their instincts to the circumstances of their situation, and to the laws of the material world. A field is here opened of immense extent to the curious inquirer. It has always struck me as a beautiful idea in the case of some of the lower animals that they seem intended “ to typify to the fancy the arts
 “ of human life, and the arrangement of human
 “ affairs ”

“ Consortie tecta

“ Urbis habent magnisque agitant sub legibus avum.”

Georg. iv. 153.

It is not, however, to the experience or reason of the animal that we refer the ingenuity of its contrivances, or the unerring certainty with

which it performs its operations, but to the wisdom of that Being who implanted the instinct when he formed the animal.*

When, from contemplating the wonders displayed in the formation and preservation of man, and in those various arrangements extending to the minutest object on this globe, we lift up our eyes to the hosts of heaven, those countless myriads of stupendous bodies, which compose the visible universe, “types of the hosts of the “invisible heavens,” (as they have been finely called by a late writer†) and consider their distance, magnitude, the steadiness and regularity of their movements, the feeling which the Psalmist expresses with such astonishing sublimity, irresistibly takes possession of the mind:—“When I consider the heavens, the “work of thy fingers, the moon and the stars, “which thou hast ordained; What is man, that “thou art mindful of him? and the son of man, “that thou visitest him?”

* See Note (A.)

† James Douglas, Esq.

This, indeed, must be the natural expression of feeling which a true philosophy would suggest to the mind, when it contemplates the greatness and perfections of the Almighty Upholder of that magnificent universe which rose into existence at His command. But the same philosophy repels the gloomy thought that the individual may be neglected or overlooked amidst the grandeur and multiplicity of the works of the Creator. “ When he regards the structure
 “ of his own body, he learns to consider space
 “ and magnitude as nothing to a Creator. He
 “ finds that the living being, which he was about
 “ to contemn, in comparison with the great
 “ system of the universe, exists by the continu-
 “ ance of a power, no less admirable than that
 “ which rules the heavenly bodies ; he sees that
 “ there is a revolution, a circle of motions no
 “ less wonderful in his own frame, in the
 “ microcosm of man’s body, than in the plane-
 “ tary system ; that there is not a globule of
 “ blood which circulates, but possesses attrac-
 “ tion as incomprehensible and wonderful as

“ that which retains the planets in their
“ orbits.”*

It seems impossible to reflect on the principle of universal gravitation, that mysterious power which pervades all nature, “ connecting together “ the most distant regions of space, as well as “ the most remote periods of duration,” without acknowledging it, to be a noble proof of the constant superintendance, and transcendent wisdom of the Almighty Creator. Every fact concerning the motions of the heavenly bodies is reducible to this one single law†—the mutual gravitation of all bodies to one another with forces that act directly as the masses of the bodies, and inversely as the squares of their distance.

The selection of this law of singular simplicity is a most conspicuous mark of wise contrivance. It appears evidently singled out by consummate wisdom as the most perfect of an infinite number that were equally possible.

* “ Animal Mechanics,” p. 30. “ Library of Useful Knowledge.”

† See Note (B.)

Under its influence, the continuance of order in the system is secured, as the greatest irregularities are all periodical, gradually diminishing and again increasing to their small maximum.*

Every attempt to account for the cause of gravitation, upon mechanical principles, has been altogether unsuccessful.

“ The sun, although so remote from us, that
 “ a cannon ball shot directly towards it, and
 “ maintaining its full speed, would be twenty
 “ years in reaching it, *yet affects the earth by its*
 “ *attraction in an inappreciable instant of time*
 “ —a closeness of union of which we can form
 “ but a feeble, and totally inadequate idea, by
 “ comparing it to any *material* connection ;
 “ since the communication of an impulse to
 “ such a distance, by any solid intermedium
 “ we are acquainted with, would require not
 “ moments, but whole years.”†

The vain idea of accounting for the pheno-

* This noble truth was demonstrated by La Grange.

† See the excellent “ Discourse on the Study of Natural Philosophy,” by J. F. W. Herschel, Esq., p. 23.

mena of the universe upon mechanical principles, as though it were a machine whose formation or preservation might be thus explained, has led various philosophers of eminence into endless mazes of error. This has arisen, partly from an unwillingness to admit the undeniable operation of powers having no affinity to any qualities of matter with which they were acquainted, and partly from the influence of false analogies, derived from human works and human imperfections. One philosopher,* indeed, of great and deserved fame, and deeply impressed with a reverential awe of the Deity, considering the universe as a great machine, has represented it as an impeachment of the perfection of its mechanism to suppose any interposition necessary ; and in confirmation of this, has appealed to human criteria of excellence in judging of the perfection of a machine. " But," says Stewart, " the illustration is by " no means apposite. The intention of a machine is to save labour, and therefore the less

* Boyle.

“ frequently the interposition of the artist is
 “ necessary, the more completely does the
 “ machine accomplish the end for which it was
 “ made. These ideas surely do not apply to
 “ the works of the Almighty. The multiplicity
 “ of his operations neither distract his attention
 “ nor exhaust his power, nor can we suppose
 “ him reduced to the necessity of abridging
 “ their number by calling mechanism to his aid,
 “ without imputing to him the imperfections
 “ which mark our own circumscribed faculties,
 “ and dependent condition.”*

The constant agency of the Deity is as necessary to account for the phenomena of the universe, and for its continual preservation, as it is for its first formation; and every system which attempts to exclude this agency takes its origin from mistaken and partial views. Indeed I should think it more safe and more philosophical to adopt the opinion of those, who consider matter itself not an independent existence,

* Stewart on the Active and Moral Powers of Man.
 Vol. 1, p. 374,

but an effect of the Divine power, (upon which the frame of the universe every moment depends,) than to reject the supposition of the constant agency of the Deity. The following passage, the conclusion of a beautiful comparison which the author has been instituting between the *Pre-established Harmony* of Leibnitz, and Malebranche's doctrine of *Occasional Causes*, is so much to the point, and throws so clear a light on this subject, that I cannot forbear to offer it to the consideration of my readers. " The word mechanism properly " expresses a combination of natural powers, " to produce a certain effect. When such a " combination is successful, a machine, when " once set a going, will sometimes continue to " perform its office for a considerable time, " without requiring the interposition of the " artist : and hence we are led to conclude, that " the case may perhaps be similar with respect " to the universe, when once put into motion by " the Deity. This idea Leibnitz carries so " far as to exclude the supposition of any sub- " sequent agency in the first contriver and

“ mover, excepting in the case of a miracle.
 “ But the falseness of the analogy appears from
 “ this, that the moving force in every machine
 “ is some *natural power*, such as gravity or
 “ elasticity ; and, consequently, the very idea
 “ of mechanism assumes the existence of those
 “ active powers, of which it is the professed ob-
 “ ject of a mechanical theory of the universe
 “ to give an explanation. Whether, therefore,
 “ with Malebranche, we resolve every effect into
 “ the immediate agency of God, or suppose,
 “ with the great majority of Newtonians, that
 “ he employs the instrumentality of second
 “ causes to accomplish his purposes, we are
 “ equally forced to admit with Bacon, the ne-
 “ cessity not only of a first contriver and mover,
 “ but of his constant and efficient concurrence
 “ (either immediately or mediately) in carrying
 “ his design into execution : — ‘ *Opus* (says
 “ Bacon) *quod operatur Deus a primordio usque*
 “ *ad finem.*’ ”*

* See Stewart’s Dissertation prefixed to the Supplement to the Encyclopædia Britannica. Part ii. p. 42.

The Newtonian theory of gravitation, the most sublime and astonishing of human discoveries, rests on *facts* ascertained by experiment and observation. The truth of Christianity, a discovery of infinitely greater importance to each and all of us, rests on facts ascertained, and proved beyond all possibility of doubt, by the evidence of testimony. This is a mode of proof intelligible to every understanding, requiring no difficult and delicate experiments, no process of abstract reasoning, no preparatory acquirements—we act daily and hourly upon this evidence—it is the condition of our existence; and in no other way could a fact be established.

Horsley has well observed that it would be as absurd to think to demonstrate a fact by syllogism, as to endeavour to establish a mathematical theorem by an affidavit. And here I would remark that we are accustomed to call the evidence by which the truth of Revelation is established *probable evidence*; but it is of the utmost importance to remember that the word *probable* in this sense, properly understood, is

not used in opposition to what is certain—but probable, as relating to contingent truths, in opposition to what is capable of *demonstrative* evidence, which is almost entirely limited to the objects of pure mathematics.

“ The word *probable*, therefore, when thus
 “ used does not imply any *deficiency* in the proof,
 “ but only marks the particular nature of that
 “ proof, as contradistinguished from another
 “ species of evidence. It is opposed, not to
 “ what is certain but to what admits of being
 “ *demonstrated after the manner of mathema-*
 “ *ticians*. This differs widely from the meaning
 “ annexed to the same word in popular dis-
 “ course; according to which, whatever event
 “ is said to be *probable*, is understood to be ex-
 “ pected with some degree of doubt. *As*
 “ *certain as death—as certain as the rising of*
 “ *the sun*—are proverbial modes of expression
 “ in all countries; and they are both of them,
 “ borrowed from events which, in philosophical
 “ language, are only probable or contingent.
 “ In like manner, the existence of the city of
 “ Pekin, and the reality of Cæsar’s assassina-

“ tion, which the philosopher classes with *pro-*
 “ *babilities*, because they rest solely upon the
 “ evidence of testimony, are universally classed
 “ with *certainities* by the rest of mankind ; and
 “ in any case but the statement of a logical
 “ theory, the application to such truths of the
 “ word *probable*, would be justly regarded as an
 “ impropriety of speech. This difference be-
 “ tween the technical meaning of the word
 “ *probability*, as employed by logicians and the
 “ notion usually attached to it in the business
 “ of life, together with the erroneous theories
 “ concerning the nature of demonstration, which
 “ I have already endeavoured to refute—have
 “ led many authors of the highest name, in
 “ some of the most important arguments which
 “ can employ human reason, to overlook that
 “ irresistible evidence which was placed before
 “ their eyes, in search of another mode of proof
 “ altogether unattainable in moral inquiries,
 “ and which, if it could be attained, would not
 “ be less liable to the cavils of sceptics.”*

* Stewart's Elements of the Philosophy of the Human Mind. Vol. ii. p. 240.

I shall conclude this hasty survey of some of the principles of natural religion with another quotation from the same profound philosopher, (to whom I have so often before with pleasure referred,) on the subject of the duties which respect the Deity.* “To cultivate,” he observes, “an habitual love and reverence of the Supreme Being, may be justly considered as the first great branch of morality; nor is the virtue of that man complete, or even consistent with itself, in whose mind those sentiments of piety are wanting.” Then, after some remarks on that mental intercourse with the “Invisible Witness and Judge of our Con-
 duct,” which it is so much our duty and interest to establish, he proceeds: “An habitual sense of the Divine presence comes at last to be formed. In every object or event that we see, we trace the hand of the Almighty, and in the suggestions of reason and conscience we listen to his inspirations. In this intercourse of the heart with God, (an in-

* Stewart on the Active and Moral Powers. Vol. ii. p. 254.

“tercourse which enlivens and gladdens the most
 “desolate scenes, and which dignifies the duties
 “of the meanest station) the supreme felicity of
 “our nature is to be found; and till it is firmly
 “established, there remains a void in every
 “breast which nothing earthly can supply;—a
 “consideration which proves that religion has
 “a foundation in the original principles of our
 “constitution, while it affords us a presage of
 “that immortal happiness which Providence
 “has destined to be the reward of virtue.”
 But, as it is observed by the same writer, that
 * “the lives of the best will not bear a moment’s
 “comparison with the moral law engraven on
 “our hearts;” and in a similar tone of feeling,
 by the profound author of the “Wealth of
 “Nations,” that † “Man, when about to appear
 “before a being of infinite perfection, can feel
 “but little confidence in his own merit, or in
 “the imperfect propriety of his own conduct,”

* Stewart on the Active and Moral Powers. Vol. ii, p. 144.

† Smith’s Theory of Moral Sentiments. See the whole of this most interesting passage quoted in Note (C.)

the question occurs ; how is man, the secret springs of whose actions will ill stand the scrutiny of that Being who alone knows the thoughts of the heart—how shall impure and sinful man dare to hold such intercourse with that High and Holy Being that inhabits eternity, in whose sight the heavens are not clean? That it would be the highest glory of his nature if such an intercourse of filial love, reverence, and dependence on his Creator could be established, must be allowed, even by those who are at the greatest distance from it. But how is man to be reconciled to God? This problem, the most important that can possibly occupy the human mind, “ *le probleme le plus epineux,*”* and far beyond the reach of any calculus which unassisted it can employ, is only to be solved by the Christian revelation, which teaches the alone way of access to the throne of the Almighty.

* The expression used by La Place, who calls the problem of the tides, including the condition of the diurnal motion, *le Probleme le plus epineux de toute la Mecanique Celeste*—but much more applicable to this.

“No man cometh to the Father but by me,”
says our Lord and Master. If the reader has
approved the spirit of these remarks, he will
be prepared to enter with candour upon the
consideration of those various evidences which
this religion holds forth of its truth and cer-
tainty, and which I am about to unfold.

CHAPTER II.

OF THE AUTHENTICITY OF THE NEW TESTAMENT.

SECTION I.

STATEMENT OF THE ARGUMENT.

To establish the authenticity* of our records, which contain an account of the life and actions of our Lord and Saviour, and of the circumstances attending the first propagation of Christianity;—records, asserting, and every where assuming the truth of that glorious fact, the

* By the term "*authenticity* of our records" I mean uniformly that they were written by those whose names they bear—and to whom they are ascribed.

resurrection of Jesus Christ—is a matter of the utmost importance, as the ground-work on which the arguments for the truth of Christianity can rest with the utmost security. It shall, accordingly, be the first step I shall take towards proving the truth of the Christian religion. I would observe, however, that though we possessed no such records, *i. e.* if they had been lost, or had never been written, it would still be indisputably certain that the primitive teachers of Christianity preached the resurrection of Jesus ; and the strongest grounds for believing now, the fact which they then preached, would arise from the events which are described by heathen testimonies, and from the ceremonies appointed, and constantly observed, as commemorative of our Saviour's resurrection. But then how greatly would the want of an authentic record increase the difficulty of the proof—how complex would it, in that case, be rendered. We should then have been unable to have traced the fulfilment of prophecy, as we now are, even to the minutest circumstance. We are hardly sufficiently thankful to the kind

Providence of God, which has afforded us such ample satisfaction on all these points of eternal moment ; and has given us, not one, but four authentic histories of these astonishing events—plain, circumstantial, and precise, intelligible to the lowest capacity, and exciting the admiration of the highest. My immediate aim, then, shall be to state those unanswerable arguments which induce us to believe in the authenticity of the four Gospels, the Acts of the Apostles, thirteen Epistles of St. Paul, the first Epistle of St. Peter, and the first Epistle of St. John. Not that I entertain the slightest doubt of the authenticity of the other writings in the sacred Canon of the New Testament, which, indeed, admit of the clearest proof. The Revelations, for instance, prove themselves to be true, by the accomplishment of the prophecies they contain ; and the authenticity of this book is established in a very easy and concise manner. For it is quoted by Justin Martyr as the writing of St. John within about forty years after its first publication ; and what should seem decisive, it is declared to be the writing of St. John by Ire-

næus, who had the means of procuring certain information, as he was a disciple of Polycarp, who was a disciple of St. John. I, however, shall now confine my proof to those books of New Testament which I have above named, as the argument will then be preserved uniform and unbroken. These books have been *universally* received and acknowledged, as we know from the explicit testimony of Eusebius in his Ecclesiastical History.* They are, moreover, all contained in the ancient Syriac version, made at the close of the first century. Now the fact of their being universally received affords a very strong argument for their being authentic, as, in that case, they must have been acknowledged and known as such by those to whom they were first addressed, from their first publication. But it will be necessary to enter more minutely into the detail of the various proofs of this important point. The order I shall adopt in stating the external evidence is,

* Lib. iii. cap. 25. Eusebius was Bishop of Cæsarea in Palestine, where he was born A. D. 270.

to give an account of certain very ancient translations, and of some ancient manuscripts of the Greek Testament. I shall then proceed to the testimony of ancient writers; first, to the testimony of enemies, who furnish a most important and unexceptionable evidence, and, indeed, completely prove the point in question;—then, to the testimony of the ancient Fathers, corroborating; and receiving themselves corroboration, from the former evidence. The internal evidence will next be considered, which not only confirms the external, but is of itself sufficient to prove the writings authentic.

SECTION II.

OF THE ANCIENT VERSIONS.

OF THE OLD SYRIAC VERSION.

This most ancient and venerable version, was called by the Syrians *Peshito*, or the faithful

version, and is of inestimable use in sacred criticism. It long served as a model for interpreters in the East, as the Vulgate did to those of the West: it is *universally* allowed to have existed at least as early as the close of the second century; and there are the strongest grounds for believing that it existed at the very beginning of that century, if not at the end of the first. This opinion of its early date has many powerful advocates. The celebrated Gregorius Bar Hebræus, or as he is called Abulpharagius, whom Michaelis and his learned commentator both speak of "as the very best "historian the Syrians ever had," maintains, that the New Testament was translated into Syriac in the days of the Apostle Adæus or Thaddæus. There is, indeed, every probability, from the nature of the circumstances attending the propagation of the Christian religion, from the great extent of territory where the Syriac was spoken, (reaching from the mountains of Assyria to the Red Sea) that a Syriac version of the greater part of the New Testament existed before the end of the first century. It should

be observed that Syria* had an established church at an earlier period than any country in Europe ; for the kings of Edessa were converted to Christianity before the middle of the first century, and the ceremonies of the church were attended with solemnity and pomp. When a religion is thus publicly introduced the first care is to procure an authentic version of the sacred writings for the public service ; and the situation of the Syrian church in the first centuries was very different from that of the Latin in the countries to the North and South of the Mediterranean, where no version was made by public authority, but a great variety of individuals made private translations for themselves.

Ignatius, Patriarch of the Maronite Christians, (1552) sent Moses Meridinaeus, Moses of Mardin (a priest of Mesopotamia), into Europe with a copy of this version to be printed for the use of the Christians in the East. It was first printed by Albertus Widmanstadius, in Germany, with the patronage of the Emperor Fer-

* See Marsh's Michaelis, vol. ii. p. 74.

dinand ; which edition is a perfect pattern of the genuine *Peshito* sent by the Syrian Patriarch.* This version contains only the four Gospels, the Acts of the Apostles, the Epistles of St. Paul, including that to the Hebrews, the first Epistle of St. John, the first Epistle of St. Peter, and the Epistle of St. James. It is quoted by Ephrem Syrus, who died about A. D. 379, and was Deacon of the church of Edessa, the city probably where it was written. Hence it is quite clear that it not only then existed; but, we may fairly presume, that it was at that time an ancient version whose authority and importance were well established. The language of Edessa was Syriac, and it was for many years the metropolis of the Christian world.

From the omissions in this version, particularly of the Revelations, various learned men

* There are now in existence many ancient Manuscripts containing parts of this version. Asseman informs us that there is a Syriac Manuscript of the Four Gospels in the Vatican, bearing date, A.D. 548. Those who wish for farther information on the subject of Syriac MSS. will do well to consult Bishop Marsh's *Michaelis*, vol. iii. p. 548.

have drawn an argument in favour of its antiquity, as having been translated before the Revelations (which are referred to A. D. 95) were written or received as canonical. Without insisting much upon this argument, it seems entitled to some regard. There are, however, other arguments which appear conclusive upon the question of antiquity. The striking coincidence between the old Syriac, the old Latin, and those ancient Greek manuscripts which were undoubtedly written in the West, shews the similarity of the manuscripts from which they were taken, and therefore that both were made in an early age, before the multiplication of copies had produced any considerable variety in the Greek manuscripts. Another circumstance also contributes to confirm the opinion of the antiquity of this version, and that is, the striking difference of its style when compared with a later version, the Philoxenian, which is known to have been made* about A.D. 508. In this

* By Polycarp, rural Bishop of Philoxenus, otherwise called Xenayas, who was Bishop of Mabug or Hierapolis, and was the patron of the work.

later version is a great intermixture of Greek words* indicating a considerable distance of time.

Again, There are clear proofs that the Syriac translator was acquainted with the Hebrew ; now as Hebrew was understood by hardly any of the later Christians, not excepting the most learned of the Syrian fathers, this knowledge (on the part of the translator) seems to point out a native Jew for the translator, and marks the time as not long after the destruction of Jerusalem.

This version, which is in general use among the Syrian Christians of every denomination, is written in a language not materially different from that spoken by our Lord and his Apostles ; the difference is not greater than that which is observed between the Attic and the Ionic dialects in Greek. Michaelis observes that the

* Michaelis has observed in his Syriac Grammar " *Pauca caste et modeste Græca vocabula Nov. Test. seculo, sine dubio, primo facta, pauca veteris testamenti versio, eam, ut vitedur, brevi insiquinta ; sed jam innumera, quæ seculo sexto condi cœpit, versio Nov. Test. Philoxeniana, et quorum inde ab hoc seculo ad decimum tertium atque adeo decemum quintum scripta habemus.*" P. 147.

affinity of the Syriac to the dialect of Palestine* is so great as to justify, in some respects, the assertion that the Syriac translator has recorded the actions and speeches of Christ in the very language in which he spoke; and that the difference between the dialect that was spoken by Christ, and that of the Syriac translator, consisted almost wholly in the mode of pronunciation. According to a consummate judge, the language of the Peshito is elegant and pure, not loaded with foreign words like the Philoxenian version and other later writings, and discovers the hand of a master in rendering those passages where the two idioms deviate from each other. This excellence of style must be ascribed to its antiquity, and to its being written in a city that was the residence of Syrian kings.

* The dialect used in the Northern part of Palestine was different from that of Jerusalem, (*dialectus hierosolymitana*) which we have every reason to believe was spoken by Christ, as the Aramæan words used by Christ are expressed in our Gospels according to the Chaldee (*East-Aramæan*) punctuation. *ταλιθα κουμ* is pure Chaldee.

OF THE SAHIDIC VERSION.

The Sahidic was the dialect of Upper Egypt, called in Arabic, Said. For the great antiquity of this version more decisive proofs can be offered than for that of any other, nor can we assign it a later date than the end of the first or the beginning of the second century. The chief arguments made use of by Dr. Woide* in support of this early date may be thus shortly stated.

There are now in existence (it is supposed in the British Museum) two Sahidic Manuscripts, one formerly in the possession of Dr. Askew, the other brought from Egypt by the celebrated Bruce. The former contains a work entitled *Sophia*, unquestionably written by Valentinus, who flourished between the years A. D. 120 and A. D. 126. This manuscript contains various passages both from the Old and New Testament, which coincide with the fragments of the

* See the valuable Notes of Bishop Marsh to *Michaelis*. Vol. iii, p. 595.

Sahidic version now extant; whence it is concluded, that a Sahidic version of the whole Bible not only existed so early as the beginning of the second century, but that it was the same as that of which we have various fragments, and which, if put together, would form, perhaps, a complete Sahidic version of the Bible. The other manuscript to which Dr. Woide appeals, contains two books, which, both from their title* and contents, appear, as well as the other manuscript, to be written by a Gnostic; and therefore it is concluded that the author lived in the second century. And as various passages are quoted in it both from the Old and New Testament, Dr. Woide deduces the same inference as from the foregoing. The coincidence between this version and the Codex Cantabrigiensis (hereafter to be described) is very remarkable. In the collation of the two through the Acts of the Apostles only, there are found thirty-five readings in which they agree; and

* Βιβλος της γνωσεως—Βιβλος λογου καια μυστηριον.

† See Bishop Marsh's Notes to Michaelis. Vol. iii. p. 593.

some peculiar to these only, and of a very remarkable kind.

OF THE LATIN VERSION.

The Latin is the most ancient of all the European versions : it was of the same importance to the Christians of the West, as the Syriac was to those of the East. Before the end of the first century, or the death of St. John, the Gospel was widely disseminated ; and about that time the canon of the Scriptures of the New Testament, so far as immediately relates to faith and practice, was well established.* About the same time it is probable that there were translations made of the Scriptures of the New Testa-

* This is the opinion of Sir David Dalrymple (Lord Hailes) in that excellent work, "An Inquiry into the Secondary Causes assigned by Gibbon, &c."—and I may add that this opinion receives the strongest confirmation from the known early existence of the Sahidic version.

ment into the Latin language ; that which was universally received, and of the highest authority, was called *the Italic*. (Vetus Italica or Itala.) Augustin mentions the existence of this old version, which he praises for its perspicuity and fidelity. The old Latin version, at all events, could not be made later than the early part of the second century ; it was quoted by Tertullian before the close of that century. In the time of Jerom, or in the fourth century, transcribers and translators were multiplied, and great confusion prevailed in the copies of the old Latin version. Jerom published a corrected edition from a revision of the old versions, and a comparison of them with the Greek. But the labours of Jerom and the origin of the present Vulgate, however interesting as subjects of inquiry to the biblical critic, do not belong to this place.

Thus we see at how early a period, the Manuscripts of the ancient versions, were dispersed throughout the Roman Empire ; the Syriac in Asia, the Sahidic in Eastern Africa, the Latin in Italy, Gaul and Western Africa.

I shall barely mention the Coptic, Ethiopic, Armenian, Arabic and Persic versions which followed at certain intervals the more ancient ones which I have described. We may observe, however, that these various versions serve as vouchers for the fidelity of one another by their concurrence in every thing essential in the New Testament.

The existence of these versions proves also the great care which was bestowed upon the Scriptures in very ancient times, and the number of different countries in which they were read and valued. They guarantee the integrity of the New Testament — and render forgery impossible. This circumstance also, though there are many others, forms a very broad and clear line of distinction between our sacred Scriptures and any other writings which pretend to give an account of the same transactions, whether spurious or apocryphal. It completely satisfies the mind as to the question what was the doctrine the Apostles professed to teach ; what was the story, for the truth of which the primitive Christians suffered and died.

SECTION III.

OF THE MANUSCRIPTS OF THE GREEK TESTAMENT.

Through the Providence of God, many very ancient and valuable manuscripts have been transmitted to us. The following sentence from Paley's Evidences of Christianity will be a good introduction to the short account I shall give of some of the principal manuscripts; whilst it furnishes a sufficient reason why some short notice should be taken of the subject, as far as may be consistent with the direct design of this work. "The existence of these manuscripts proves that the Scriptures were not the production of any modern contrivance: it does away also the uncertainty which hangs over such publications, as the works, real or pretended, of Ossian and Rowley, in which the editors are challenged to produce their manuscripts, and to shew where they obtained

“ their copies. The number of manuscripts far
“ exceeding those of any other book, and their
“ wide dispersion, afford an argument in some
“ measure to the senses, that the Scriptures
“ anciently, in like manner as at this day, were
“ more read and sought after than any other
“ books, and that also in many different coun-
“ tries.” The manuscripts which I shall de-
scribe and which may be considered of the
greatest authority, are the Codex Alexandrinus,
the Codex Cantabrigiensis (or Codex Bezae),
the Codex Claromontanus, the Codex Ephrem,
and the Codex Vaticanus. Though these are
the most precious remains of antiquity yet there
are others very valuable.

It would be difficult to determine the precise
period to which the autographa, or original
manuscripts of the Apostles and Evangelists,
were preserved : they have certainly been long
ago lost ; but there are many manuscripts which
have been transcribed from them, or from other
manuscripts which were copies of them.*

* See Note (D.)

OF THE CODEX ALEXANDRINUS.

It is observed by a learned and candid critic (Mill) that the Church has been in possession of nothing more valuable during the last twelve hundred years than this manuscript ; and that it is the oldest and has the most accurate text of any in the world. Though it does not quite merit this encomium yet its great antiquity and value are unquestionable.

This venerable manuscript was presented by Cyrilus Lucaris, Patriarch of Constantinople, to Charles I. by the hands of his ambassador at the Porte, Sir Thomas Roe, and was deposited, in 1753, in the British Museum. That it was written in Egypt, probably in Alexandria, is established by peculiar marks in the manuscript itself, and by its orthography. Tradition assigns the work to Thecla, an Egyptian lady of high rank, who lived soon after the Council of Nice. On this point accurate information must not be expected.

The manuscript consists of four folios, three of which contain the Old Testament, and the fourth the New Testament, together with the first epistle of Clement to the Corinthians, and a fragment of the second. It is written with uncial (or capital) letters, without marks of aspiration, accents, or intervals between the words, which demonstrates its high antiquity. The form of the letters resemble those of the fourth and fifth centuries. A difference is observed in the ink and in the form of the letters, and it appears to be the work of two different transcribers. Woide, who had examined it with the most minute attention, and published a fac-simile edition of the New Testament, line for line and word for word, with types cast for that purpose, and perfectly similar to the original manuscript, declares it to have been written between the middle and end of the fourth century.*

* See Note (E.)

This is a Greek and Latin manuscript of the four Gospels and Acts of the Apostles. The Gospels are arranged in the usual order of the Latin Manuscripts. Matthew, John, Luke, Mark. It was presented to the University of Cambridge by Beza, in the year 1581, who found it at Lyons, in the monastery of St. Iræneus, where it had lain for a long series of years. It is written with uncial letters, without accents, or marks of aspiration, or intervals between the words, which determines its high antiquity; perhaps of all the manuscripts now extant, this is the most ancient. It was probably written in the west of Europe, and coincides remarkably with the Syriac and Sahidic versions. Michaelis observes that the coincidence between the Codex Bezae and the Syriac version is ten times superior to what is discoverable between the Syriac version and any other Greek manuscript whatsoever. The agreement of the

Codex Bezae with these ancient versions is accounted for by the antiquity of the manuscripts from which these versions were made, and therefore coming nearer to the Codex Bezae in point of time, than the other Greek manuscripts which differ from the Codex Bezae—and this is a strong argument for its great antiquity, while it confers an additional value both on the manuscript and the versions.

Bishop Marsh conjectures that this manuscript was written either at Constantinople, or in some city of the Greek empire in Europe, for the use of some person or community belonging to the Latin Church, between the time of Constantine and the final separation of the Greek and Latin Churches. The Ammonian sections in this manuscript are noted in the margin by a different and later hand than that which wrote the manuscript itself. It is *certain*, too, that the writer of the Codex Bezae did neither note, nor intend to note the Ammonian sections ; nor are they accurately noted even by the person who afterwards added them. If from this circumstance we conclude that it was written be-

fore the invention of the Ammonian sections, we shall refer it to the end of the second century or to the beginning of the third. If we only say it was written before the use of the Ammonian sections became general, we might refer it to the middle or end of the third. And if we are not compelled to allow that the previous existence of the Euthalian sections is implied from the sections the writer of this manuscript has adopted in the Acts of the Apostles, (which would be, perhaps, too hasty an inference) it may undoubtedly be referred to a very early date. Dr. Kipling published this manuscript at Cambridge, with types cast for that purpose, line for line, without intervals between the words, as in the original manuscript; and he assigns its age to the second century. From a comparison of the Codex Cantab. with Greek inscriptions of different ages, it will follow that it could not have been written later than the sixth century; and that it may have been written three centuries earlier.

OF THE CODEX CLAROMONTANUS.

This is a Greek and Latin Manuscript of the Epistles of St. Paul. It once belonged to Beza, who gave it the title of Claromontanus, from Clermont, in the diocese of Beauvais, where it is said to have been preserved. It soon after came into the Royal Library at Paris. It is written with uncial letters, but it has accents and marks of interrogation; though these were afterwards added. It was probably written in the West of Europe, and coincides more with the Syriac version than with any other. This coincidence is a proof of its antiquity. According to Montfaucon,* it was written in the seventh century. Blanchini† refers it to the same age. From the form of the character we

* *Palaographia Græca*. Lib. iii. cap. iv. p. 217.

† Blanchini, in the *Evangeliarium Quadruplex*, opp. p. 533, gives a fac-simile of its characters, and says, "Scriptus videtur circa vii. sæc."

may be assured that it was not written later than the seventh century.

OF THE CODEX EPHREM, OR CODEX REGIUS. (1905.)

What remains, and is legible, of the New Testament in this manuscript, is written with uncial letters, and without accents. The first part of this manuscript contains several Greek works of Ephrem, the Syrian, under which appears, almost erased, but still legible, a part of the text of the Greek Bible.

The New Testament has various chasms. It has also many marginal notes, but by a later hand, written in uncial letters without accents. Michaelis remarks that we may presume that those manuscripts are very ancient, in which an old text has been erased to make room for a new. Welstein concludes, from a marginal note to Heb. vii. 7 (with great probability), that this manuscript was written before

the institution of the Feast of the Purification of the Virgin Mary, that is, before the year 542, and to his judgment I should certainly submit. Welstein had collated this manuscript again and again with the greatest accuracy, for which he has received the highest commendation from *Griesbach. A fac-simile from this manuscript may be seen in Montfaucon's *Palæographia*, p. 214.

OF THE CODEX VATICANUS.

Though there are many manuscripts of the New Testament in the Vatican, yet that which is noted in the Vatican Library, 1209, is called in general *Codex Vaticanus*, without any further mark of distinction. This most ancient and valuable manuscript is written with uncial

* See Griesbach's *Symbolæ Criticæ*, p. 5, the first fifty pages of which work are taken up with a description and critical examination of the readings of this manuscript.

letters and without intervals ; neither is any difference observed in the size of the letters, which in other manuscripts are generally larger at the beginning of a section ; but in this they are all of the same size, except at the beginning of a book. This is a proof of very high antiquity. The abbreviations are very few, being confined to those words which are in general abbreviated. It has, however, accents and marks of aspiration of the form most anciently used, which were *sometimes* used in the manuscripts of the Greek Testament, even in the fifth century. The characters are said to resemble those of the Greek manuscripts which have been discovered in the ruins of Herculaneum. This manuscript, like its rival, the Codex Alexandrinus, contained originally the whole Greek Bible, including both the Old and the New Testament. It contests the point of seniority with its rival ; but no two manuscripts are so similar to each other in antiquity, characters, and contents.

We must observe, however, with regard to the readings of the Codex Alexandrinus and

Codex Vaticanus, that they differ very considerably both in the Old and New Testament. This manuscript carries internal marks of very great antiquity. A particular division of the Greek Testament, adopted for convenience by Eusebius, and afterwards used generally, is not observed, which is a presumptive proof that it was written before the canons of Eusebius were in general use in the country where the transcriber lived; and we may certainly pronounce that the Codex Vaticanus was written before the close of the fifth century.

In the Gospels the Codex Vaticanus has a great resemblance to two manuscripts which I have before described, the Codex Ephrem and Codex Cantabrigiensis, and to the Latin, Coptic, and Ethiopic versions. It is written with great accuracy, and is evidently a faithful copy of the more ancient manuscript from which it was transcribed. It has received some corrections from a modern hand, but these alterations leave the ancient reading *distinctly visible*. We may therefore conclude, with the best critics, that the celebrated Codex Vaticanus is a ma-

nuscript of the highest antiquity and greatest authority.

Having now given a short account of five principal manuscripts of the New Testament, this will not be an improper place to make a few remarks on the subject of various readings, of omissions, and additions in different manuscripts, to which I have occasionally alluded. The reader will then not be led to draw any erroneous conclusions on this head. * “ All the
 “ *omissions* of the ancient manuscripts put to-
 “ gether could not countenance the omission of
 “ one essential doctrine of the Gospel, relative
 “ either to faith or morals. And all the *addi-*
 “ *tions* countenanced by the whole mass of
 “ manuscripts already collated, do not intro-
 “ duce a single point essential either to faith
 “ or manners beyond what may be found even
 “ in the Complutensian or Elzevir editions.
 “ And though for the beauty, emphasis, and
 “ critical perfection of the letter of the New

* These excellent observations are taken from Dr. Adam Clarke.

“ Testament, a new edition, formed on such
“ a plan as that of Griesbach, is greatly to be
“ desired; yet from such an one infidelity can
“ expect no help, false doctrine no support, and
“ even true religion no accession to its excel-
“ lence, as indeed it needs none. The multi-
“ tude of various readings found in manuscripts
“ should no more weaken any man’s faith in
“ the Divine Word than the multitude of typo-
“ graphical errors found in printed editions of
“ the Scriptures; nor, indeed, can it be other-
“ wise, unless God were to interpose, and mira-
“ culously prevent every scribe from making a
“ false letter, and every compositor from mis-
“ taking a word in the text he was copying. It
“ is enough that God absolutely preserves the
“ whole truth in such a way as is consistent
“ with his moral government of the world. The
“ preservation of the jots and tittles in every
“ subscriber’s copy, and in every printer’s form,
“ by a miraculous act of Almighty power, is not
“ to be expected, and is not necessary to the
“ accomplishment of the Divine purpose. Yet
“ even these may be all preserved by the general

“superintendency of the Divine Providence in
“ some manuscript or manuscripts now extant.
“ On this subject the intelligent reader will be
“ pleased with the opinion of that very eminent
“ critic, Dr. Bentley. ‘Not frightened,’ says he,
“ ‘with the present thirty thousand various
“ readings, (those collected by Dr. Mill) I, for
“ my own part, and, as I believe, many others,
“ would not lament if, out of the old manu-
“ scripts yet untouched, ten thousand more
“ were faithfully collected: some of which,
“ without question, would render the text more
“ beautiful, just, and exact; though of no con-
“ sequence to the main of religion; nay, per-
“ haps wholly synonymous in the view of com-
“ mon readers, and quite insensible in any
“ modern version.’” Philoleuth. Lipsiens. p.
90.

SECTION IV.

OF THE TESTIMONY OF CELSUS.

I now proceed in this, and the two following sections, to the evidence which three most inveterate enemies of Christianity have, unconsciously, afforded to the authenticity of the New Testament. They furnish a body of evidence the most important on many grounds, the most unexceptionable, and unanswerable—establishing not only the authenticity of the Gospels, but the truth of the facts related in them; they prove also that the belief in the Deity of Christ was the leading article in the creed of the first disciples of the Apostles.

Celsus was an Epicurean philosopher, who wrote against the Christians between the year 170 and the year 180, in the reign of Marcus Antoninus. His book was entitled, “The true

“ word,” and it was answered by Origen before the year 250. I shall reserve an observation which I have to make upon this title for the end of this section. This answer is not a general reply to Celsus, but a minute examination of all his objections, even of those which appeared to Origen most frivolous ; his friend Ambrosius, to whom he dedicates the work, having desired him to omit nothing. In the course of this examination Origen states the objections of Celsus in his own words ; and, that nothing might escape him, he takes them in the order in which Celsus had placed them. Celsus acknowledges that it is but a few years since Jesus Christ delivered his doctrine.* This proves that Celsus lived in very early times ; that Jesus Christ was not a fictitious, but a real person, who lived about the time commonly assigned, and that his actions were then almost fresh in remembrance. I shall produce some passages directly asserting the

* Origen contra Celsum. Ed. Spencer. Cantab. 1658. p. 21.
All the references in the notes are to this edition.

existence of an ancient original account of undoubted authority with the early Christians, and also a few striking particulars that Celsus quotes from the Gospels ; an enumeration of them all would be an abridgment of the Evangelical history.

The first passage which I mean to offer is of extreme importance : “ Afterwards,” he says,* “ that some of the believers, as if they were “ drunk, take the liberty to alter *the Gospel* “ from the first writing, three or four ways, or “ oftener ; that when they are pressed hard, “ and one reading has been confuted, they may “ disown that, and flee to another.”

Michaelis supposes it possible that the alterations with which Celsus charges the Christians were nothing else than various readings : and from this hypothesis, rendered more than probable by the objections of Porphyry hereafter noticed, it follows, that the New Testament had existed a considerable time (at the year 170), and been very frequently transcribed,

* Orig. cont. Cels., p. 77.

since otherwise three or four different readings would hardly have been found of the same text. This accusation proves that there was then an *ancient original account* ; and the next passage I shall adduce will show that this was written by the Apostles, the companions of Jesus Christ himself. I should observe that Origen's answer to the above charge (and he can never be accused of want of honesty, or of having any recourse to subterfuges) was, that he knew of no alterations except such as were made by disciples of Marcion, Valentinus, and perhaps Lucanus.

“ After that,” says Origen,* “ the Jew in Celsus goes on in this manner : ‘ I could say many things concerning the affairs of Jesus, and those true too, different from those *written by the disciples of Jesus*, but I purposely omit them.’ ” It is not to be credited that Celsus would have made this omission if he could have contradicted the disciples upon good evidence in any material point—especially

* Page 67.

when we consider what a tissue of falsehoods and blasphemies he has actually written.

Origen, however, well observes, it is a mere oratorical flourish. Dr. Lardner's remark upon this passage is very material, that Celsus, by "disciples of Jesus," does not mean his followers in general: for them he calls Christians, or believers, or the like; but he uses this term in the most strict and proper sense for those who had been taught by Jesus himself; that is, his Apostles and their companions; and this also is confirmed by another observation of Celsus, namely, that when Jesus appeared in a public character, as a teacher of religion, "he went about attended by ten or eleven disciples," whom he calls "publicans and sailors."

The next passage that I shall quote, when compared with those I have already mentioned, incontestibly proves that in the time of Celsus there were books well known, and considered of the highest value, importance, and authority, allowed to be written by the companions of

Jesus Christ himself, which books contained a history of him and his teaching, doctrine, and works, “ These things,”* says the Jew in Celsus, “ we have alledged to you, out of *your own writings*, not needing any other witnesses. “ Thus you are beaten with your own weapons.”

But lest the smallest doubt should remain upon the mind of any one, whether by these expressions, “ the Gospel,” “ the things written “ by the disciples of Jesus,” “ their own writings,” Celsus could allude to any other works than our present four Gospels, I will enumerate a few particulars quoted by him, omitting his objections, cavils, and blasphemies, as well as the replies of his great antagonist. Celsus mentions Christ† and his incarnation; his being born of a †virgin; his being worshipped by the §Magi; his ||flight into Egypt; the slaughter¶

* Ταυτα μιν υπημιν εκ των υμμετων συγγραμματων. p. 106, and seq.

† Incarnation and Birth of Christ, pp. 22, 30, 32.

‡ Born of a Virgin, p. 30. § Worship of the Magi, p. 45.

|| Flight into Egypt, pp. 30, 51.

¶ Slaughter of the Infants, p. 45.

of the infants. He speaks of Christ's baptism by John, of the descent of the Holy Ghost in the form of a dove, and of the voice from heaven, declaring him to be the Son* of God ; of his being accounted a prophet† by his disciples ; of his foretelling who should betray him ;‡ his own death and resurrection. He allows that Jesus Christ was considered as a divine personage§ by his disciples. He ridicules the Christians for calling Jesus Christ, *God*, (*your God*,) as he says emphatically, and shortly after expostulates with them for accounting him to be God who died so miserable a death. He allows that they worshipped him || as the ¶ Son of God. He alludes frequently

* Baptism of Christ, and Descent of the Holy Ghost, p. 31.

† Christ accounted a Prophet, p. 69.

‡ Foretells his own Death and Resurrection, pp. 70, 71, 72.

§ Christ's Divinity, pp. 325, 327, 368, and particularly p. 368.

|| His Worship, pp. 385, 387, 388.

¶ Christ the Son of God, pp. 303, 385, 386, 387.

to the *Holy Spirit, and mentions God under the title of the Most High,† and speaks collectively of the Father,‡ Son, and Holy Spirit. He does not deny the miracles of Christ and his Apostles, on the contrary, he plainly and unambiguously acknowledges them, but attributes them to §magic. He says that Christ was ||deserted by his disciples ; that he was ¶betrayed by one with whom he sat at table ; that he prayed to his Father** that the “ cup might pass from him.” He mentions the crucifixion†† of our Saviour, his death,‡‡ resurrec-

* Of the Holy Spirit, pp. 323, 325, 363.

† The Most High God, p. 423.

‡ Of the Father, Son, and Holy Spirit, p. 357.

§ Christ's Miracles attributed to magic, pp. 7, 30, 34, 55, 92, 93.

|| Christ deserted by his Disciples, p. 62.

¶ Betrayed by one with whom he sat at table, p. 74.

** Prays to his Father, that the cup may pass from him, p. 75.

†† His Crucifixion, p. 102. ‡‡ His Death, p. 355.

tion,* the darkness and earthquake that took place at his death ; and lastly, his appearing† to his disciples afterwards.

Celsus ridicules the Christians for calling Jesus Christ, God. After extolling the constancy and repeating the words of some heathen philosophers under suffering, he asks § “ Did *your God* when under punishment say any “ thing like this ;” and again shortly after expostulates with them for accounting him to be God who died so miserable a death.

This enumeration of particulars, which might still be greatly increased, must surely carry conviction that Celsus had our Gospels before him when he wrote his “ True Word.” All the attacks of Celsus are directed against the accounts found in the four Gospels, and in those

* Resurrection, pp. 93, 94, 266, 352, 353.

† The Darkness and Earthquake at the Crucifixion, p. 94.

‡ His appearance afterwards, pp. 95, 96, 98, 100, 101, 355.

§ Page 368. It is plain from this that the Deity of Christ was the faith of the primitive Christians.

only ; he rarely alludes to any found in the spurious or apocryphal Gospels, though they were then numerous. The inference from this is obvious. He was too acute and wary an adversary to bring objections from writings which he knew were not acknowledged by his opponents. The apocryphal gospels were never acknowledged by the Christian Church : they might have been objects of curiosity, but never of the least authority. The four gospels alone were received by the whole Church under heaven.

If additional evidence should still be required, to prove that Celsus had each particular Gospel, we can, I think, supply it. That he had the Gospel of St. Matthew is evident from his mentioning the two appearances of the angel to Joseph—*before the birth of Christ—and again, warning Joseph to fly into Egypt. And hence, says a most able and impartial critic, (†Griesbach) it is plain that Celsus acknowledged the two first chapters of Matthew's Gospel. That

* Page 270.

† *Symbola Criticæ*. Vol. ii. p. 241.

he had St. Luke's Gospel is clear from his observation, that the "composers* of the genealogies of Jesus were very extravagant in making "him to descend from the first man, and the "Jewish kings." St. Luke, we know, carries up our Saviour's genealogy to Adam; St. Matthew only to Abraham. That he had St. John's Gospel is proved from his mentioning a circumstance recorded only by St. John,† namely, "the "blood which flowed from the body of Jesus "when on the cross." (John xix. 34.) And if to this we add his remarks on the different accounts given by the Evangelists of the resurrection,‡ I consider the following conclusion inevitable: that Celsus attacked our present four Gospels, knowing that they were written by the Apostles of Jesus Christ himself, and their companions, and that they were believed from the first to contain an account of his life, works, and doctrine.

It has been remarked that Celsus does not mention by name any of the celebrated ancient

* Page 80. † Page 81, 82. ‡ Page 266.

Christian writers, though there had been many before his time; and his silence on this head has, in all probability, been justly ascribed to a scornful disdain. But I am strongly inclined to suspect (though it is only a conjecture of my own) that Celsus had a particular eye to the apology of Justin Martyr, which had but a little before been addressed to Marcus Antoninus. The title of his work, "the true word," which Origin censures as an arrogant and unusual one, was, in my opinion, expressly designed to convey a sarcasm on the frequent use Justin Martyr has made of that term "word."

SECTION V.

OF THE TESTIMONY OF PORPHYRY.

This subtle and inveterate adversary to the cause of Christianity was born in the year 233: he was of Tyrian origin, and called in his

native language Malcho ; he is also styled the Batanean from Basan, the country either of his birth or residence. He was a man of great genius and extensive learning ; his writings against the Christian religion were esteemed so dangerous, that they were burnt by an edict of Constantine the Great. Fortunately, however, sufficient fragments of his work are preserved in the writings of Jerom and other Fathers, to show the nature of the charges he advanced against the Christian religion ; and the consequence is, that the strongest proof of the authenticity of our records is derived from this very attack. From the age in which Porphyry lived, which was not far removed from the period when the Gospels were first published, from his intimate acquaintance with the sacred writings, and from his various and profound erudition, he was of all men the most capable of detecting a forgery, or finding a flaw in them, if any had existed. He must have been well aware how severe a wound it would have given Christianity, could he have proved the Gospel history a forgery, or shown that the

actors in the scenes therein described were fictitious persons; yet no trace of such an attempt, nor even of such a suspicion, is any where to be found; on the contrary, the nature of his objections to particular passages in our Scriptures clearly demonstrates, that he considered them as genuine, and that he knew the Gospels were written by those whose names they bear, and whom he afterwards ridicules for their ignorance. This will appear from his objections.

He objects to the quotation of a text (Matthew, ch. xiii. v. 33) from Isaiah, which is found in a Psalm (78 v. 2) ascribed to Asaph. The reading in the manuscript used by Porphyry was "that it might be fulfilled which was spoken by the Prophet *Isaiah*, saying, &c." We now read "By the Prophet, saying." It is supposed, and with great probability, that the word *Isaiah* was an interpolation or a substitution of some ignorant transcriber, or had crept from the margin into the text. This objection is met with in the Breviarium upon the Psalter, generally ascribed to

Jerom : " It is not *Isaiah* that says this, but " Asaph," observes that writer ; " therefore " the impious Porphyry allegeth this against us " in these words : ' *Your Evangelist Matthew* " was so ignorant as to say, Which was written " by the Prophet Isaiah, I will open my mouth " in parables, &c.' " It should be observed, that Porphyry calls Matthew *your Evangelist* ; and to this admission, or rather recognition, I attach great importance. If Porphyry could have objected to the Christians, " the Gospel " which you pretend to be Matthew's, was not " written by him, but was a forgery of a subsequent age," he might indeed have thrown a stumbling-block in their way ; but, instead of this, he allows that Matthew, an Apostle, an eye-witness of the transactions which he describes, really did write the Gospel which bears his name, and objects only to his blunder in misquoting the Old Testament. Can we desire a stronger proof of the authenticity of St. Matthew's Gospel than this ?

Another and similar objection is made to a quotation (Mark ch. i. v. 2) attributed in his

manuscript to Isaiah, but which is really found, the first part in Malachi, the other in Isaiah. For since this quotation is composed out of Malachi (ch. iii. v. 1) and Isaiah (ch. xl. v. 3), he asks, how it comes to pass, that it is all said to be taken from Isaiah? "To which question," says Jerom "ecclesiastical writers have answered largely; but I am of opinion that the name of Isaiah has been added through the fault of the transcribers of the Gospels." It is unnecessary to enter into any critical examination of this opinion of Jerom, though in all probability the true reading was that exhibited by Porphyry's manuscript, namely, "as it is written by Isaiah the Prophet." These objections, however, mark the great care and attention with which Porphyry had read the Gospels.

Having enumerated these instances of false *quotation* advanced by Porphyry against the Evangelists, we may remark the improbability that he would have been guilty himself of the fault which he ascribes to St. Matthew and St.

Mark, and quote from their writings, unless he had believed them the authors.

Again, Porphyry objects to the repetition of a generation in St. Matthew's genealogy. (ch. i. v. 11, 12.) Here, as it seems, one and the same person, Jechonias, ends the second fourteen, and begins the third class of fourteen; consequently, one generation was supposed to be wanting. Porphyry, therefore, as we learn from Jerom, charged St. Matthew with a mistake. This clearly proves that the genealogy in St. Matthew was received by Christians in the time of Porphyry. With regard to the objection, it is certain that there are but thirteen generations in the second and third series, and that the Fathers in very early times found a difficulty in this passage. Some eminent critics, on the authority of several manuscripts, are of opinion that the true reading should be, "and Josias begat Jehoichim or Joakin, and Joakin begat Jechonias;" this addition of Joakin would make the three classes of fourteen each complete. It will not be improper to

observe, that it has been conjectured by Michaelis, from the expression, "Jesus who is *called* Christ,"—which is not a probable one for the Evangelist to have used—that Matthew took his genealogy from some public document or record.

Having thus far examined his objections to St. Matthew and St. Mark, I will now state his objection to a passage in St. John. (ch. vii. v. 8.) Here he animadverts on Christ's change of intention about going up to the Feast of Tabernacles. "I go not up to the Feast," not* "I go not up *yet* to the Feast," as it had been altered by transcribers, with a view of evading Porphyry's objection. Jerom, who has recorded this objection, replies to it, as do the other Fathers, not by founding their answer on his citing the passage wrongly, but on the intimation our Lord gave of his intending shortly to go up to the feast, in that expression, "my time is not yet fully come." Lardner ob-

* *εγω ουκ αναβαινω*, not *ουπω αναβαινω*. The reading *ουκ αναβαινω* is retained only in the Codex Cyprius, and Cantabrigiensis.

serves, that supposing Porphyry's to be the true reading, there is no reason for the charge of inconstancy, or of our Lord's altering his intention. The context shows that he spoke of deferring his journey to Jerusalem for a short time ; and does not imply any resolution of not going at all to the feast. He went to the feast, and he always intended so to do ; but he went not up to that feast so soon, nor so publicly, as he did at other seasons ; and he assigns the reason of that conduct, which may be seen in the sixth and seventh verses.

The remark of Dr. Hales* is much to the purpose. “ Not yet believing the *spiritual* nature of his kingdom, his brethren, or kinsmen, who had, at the last, become his disciples, and expected promotion, not less than the rest, advised him to exhibit his miracles in *Judea*, as a more public theatre than the despised *Galilee* ; but he rebuked them for their worldly-mindedness and ostentation, and refused to accompany them to the feast ; but he after-

* Chronology. Vol. ii. p. 800. 4to. Edition.

“wards followed them privately, and came to
 “Jerusalem, in the midst of the festival week,
 “and taught openly in the temple.”

It is a glorious testimony to the unblemished integrity of our Lord's character, that so cunning and so inveterate an enemy as Porphyry was forced to have recourse to such mean and ridiculous methods of aspersing it.*

Another of his objections is to the judgment denounced by St. Peter upon Ananias and Sapphira (Acts, ch. v.) He accuses St. Peter of cruelty for inflicting this punishment, and calls it an imprecation of death. But Jerom answers well, the Apostle did by no means pray for their deaths; but by the prophetic spirit denounced the judgment of God upon them, that the punishment of two persons might be for the instruction of many.

I will merely enumerate some other passages to which he objects—to St. Matthew's call (Matt. ch. ix. v. 9)—to the expression in St. Matthew, “The abomination of desolation,”

* See Dodd's Commentary.

(ch. xxiv. v. 16):—to the application of the term “Word,” in the beginning of St. John’s Gospel:—to St. Paul’s saying he conferred not with flesh and blood (Gal. ch. i. v. 16):—to St. Paul’s reproving St. Peter (Gal. ch. ii. v. 12.) In short, nothing can be wanted to complete our conviction that Porphyry was most thoroughly assured of the authenticity of the four Gospels, the Acts of the Apostles, and St. Paul’s Epistle to the Galatians.

No one has so well described Porphyry’s character and situation, or has placed in so strong a point of view the arguments in favour of the authenticity of the New Testament, arising from that consideration, as Michaelis. This writer observes, that “the testimony of Porphyry is more important than that of Celsus. He lived, indeed, an hundred years later than the last-mentioned evidence; but this deficiency in point of time, is abundantly supplied by his profound learning, and severely critical examination of the sacred writings. He was versed not only in political, but philosophical history, as appears from his Lives of the Phi-

“ losophers ; and we are indebted to him for
 “ some of the best historical accounts for ex-
 “ plaining the prophecies of Daniel, as may be
 “ gathered from the extracts which are pre-
 “ served in the commentary of Jerom upon
 “ that subject. The explanations of Porphyry
 “ are for the most part superior to those of the
 “ learned Father ; his accurate and extensive
 “ knowledge of history enabled him to apply
 “ those passages to Antiochus Epiphanes, where
 “ Jerom could discover nothing but an account
 “ of Antichrist ; and if the twelfth book of the
 “ writings of Porphyry were now remaining,
 “ we should probably find it to be the best com-
 “ mentary on the Book of Daniel. His ac-
 “ quaintance with the Christians was not con-
 “ fined to a single country, but he had conversed
 “ with them in Tyre, in Sicily, and in Rome :
 “ his residence in Basan afforded him the best
 “ opportunity of a strict intercourse with the
 “ Nazarenes, who adopted only the Hebrew
 “ Gospel of St. Matthew ; and his thirst for
 “ philosophical inquiry, must have induced him
 “ to examine the cause of their rejecting the

“ other writings of the New Testament ; whe-
“ ther it was that they considered them as
“ spurious, or that, like the Ebionites, they
“ regarded them as a genuine work of the
“ Apostles, though not divinely inspired. Ena-
“ bled by his birth to study the Syriac, as well
“ as Greek authors, he was of all the adver-
“ saries to the Christian religion the best quali-
“ fied for inquiring into the authenticity of the
“ Sacred Writings. He possessed, therefore,
“ every advantage which natural abilities or
“ political situation could afford, to discover
“ whether the New Testament was a genuine
“ work of the Apostles and Evangelists, or
“ whether it was imposed upon the world
“ after the decease of its pretended authors.
“ But no trace of this suspicion is any where to
“ be found, nor did ever occur to Porphyry to
“ suppose that it was spurious. The prophecy
“ of Daniel he made no scruple to pronounce a
“ forgery, and written after the time of An-
“ tiochus Epiphanes ; his critical penetration
“ enabled him to discover the perfect coinci-
“ dence between the predictions and the events,

“ and denying divine inspiration, he found no
 “ other means of solving the problem. In sup-
 “ port of this hypothesis he uses an argument,
 “ which is an equal proof of his learning and
 “ sagacity, though his objection does not affect
 “ the authority of the prophet, viz. from a Greek
 “ paronomasia which he discovered in the his-
 “ tory of Daniel and Susanna, he concludes the
 “ book to have been written originally in Greek,
 “ and afterwards translated into Hebrew.* Is
 “ it then credible that so sagacious an inquirer
 “ *could have failed to have discovered a forgery*
 “ *with respect to the New Testament, had a for-*
 “ *gery existed ; a discovery which would have*

* Upon this passage Bishop Marsh makes the following
 remark, “ The objection of Porphyry affects not the au-
 “ thority of Daniel, because it relates to a part which is
 “ acknowledged to be spurious, or at least *never to have*
 “ *existed in the Hebrew ; and is for that reason separated*
 “ from the prophecy of Daniel in the modern editions of
 “ the Septuagint, and referred to the Apocrypha, though
 “ in the earliest editions, that of Complutum for instance,
 “ as well as in all the manuscripts of the Greek Bible, the
 “ story of Susanna, with that of Bel and the Dragon,
 “ made a part of the Book of Daniel.”

“ given him the completest triumph, by striking
 “ at once a mortal blow on the religion which
 “ he attempted to destroy ?”

It may excite surprise that such a man as Porphyry should not have perceived the glory and grandeur of the Christian dispensation. But if we scrutinize his character accurately, we shall find that however wide the extent or however great the variety of his learning, his judgment was far inferior to his erudition. Nay, we are almost warranted in suspecting that he acted sometimes against conviction in his opposition to Christianity. He was an advocate for demon-worship, *yet he acknowledges the superior power of Christ.* “ How little,” says Eusebius, “ the power and influence of these evil spirits
 “ have prevailed, ever since our Saviour made
 “ his transitory abode among men, may be
 “ known from the treatise of that great advo-
 “ cate for demon-worship, Porphyry, which he
 “ wrote against us Christians ; where he speaks
 “ in the following manner :— ‘ And now they
 “ wonder that a sickness has prevailed in this
 “ city so many years, when Esculapius, and

“ so many other gods, no longer reside
 “ here. For since Jesus has been revered
 “ within these precincts, we have never expe-
 “ rienced any the least assistance from the other
 “ deities.’ ”*

Whatever opinion we form of Porphyry’s sincerity, there can be little doubt but that he did great injury to the Christians of that age by his writings ; to us, however, such is the Providence of God, he affords the strongest and most unexceptionable evidence of the authenticity of the New Testament.

* Eusebii Posp. Evang. p. 181. Colon. 1688.

SECTION VI.

OF THE TESTIMONY OF JULIAN.

Flavius Claudius Julian was born at Constantinople in the year 331. He renounced the religion of Christ, in which he was educated, and embraced heathenism in the twentieth year of his age. In his letters to the Alexandrians, he says, “you will not wander from the right path “if you will be guided by him, who to the “twentieth year of his age pursued that road “(meaning the Christian religion), but has now “worshipped the gods for near twelve years.”* This apostacy, however, was not at first made public ; he still pretended to follow the Christian

* Ep. li. p. 434. ed. Spanheim. Lips. 1696. The references in the notes are to this edition of the works of Julian.

rite, though privately with his friends he practised augury and divination. Upon his being declared Emperor (A. D. 355), all this reserve was laid aside ; he became the bitter and avowed enemy of Christianity. The heathen temples were opened by his edicts ; altars were erected, and whole hecatombs sacrificed to the gods. On the 26th day of June, A. D. 363, he received a wound in an action with the Persians, and died the succeeding night, aged thirty two.

Julian has left proofs of his genius, learning, and eloquence ; he is said to have been chaste and temperate, and was eminently distinguished by his courage and success in war. But superstitious to an excess, and enslaved by the rites of Paganism, Julian, though adorned with every external accomplishment, was both a hypocrite and a persecutor. About one year before his death Julian composed his books against the Christian religion. They were an abstract of what unbelievers opposed to Christianity, and especially of the objections of Celsus, Hierocles, and Porphyry. Though the work itself is lost,

“ But after he was born what good did he do to
 “ his relations? For *they would not*, as it is
 “ said, *believe on him*. And yet that stiff-necked
 “ and hard-hearted people believed Moses. But
 “ Jesus, *who rebuked the winds, and walked on*
 “ *the seas, and cast out demons*, and as you will
 “ have it, made the heaven and the earth
 “ (though none of his disciples presume to say
 “ this of him, except John only, nor he clearly
 “ and distinctly; however let it be allowed that
 “ he said so), could not order his designs so as
 “ to save his friends and relations.” From this
 quotation I draw the following conclusions:—
 Jesus Christ was not an imaginary but a real
 person, who was born in the reign of Augustus,
 at the time of the taxing made in Judea by Cy-
 renius. This Julian says he can prove. St.
 Luke’s account of our Saviour’s nativity is con-
 firmed. The historians of the life of Christ
 with justice ascribed to him works of astonish-
 ing power. St John describes the transcendent
 dignity of the person of Christ more clearly
 than any other disciple, and attributed to him
 the creation of the world.

In the next quotation the four Evangelists are all mentioned by name, and also St. Peter and St. Paul. ***“ But you are so unhappy as not
 “ to adhere to the things delivered to you by
 “ the Apostles ; but they have been altered† by
 “ you for the worse, and carried on to yet
 “ greater impiety. For neither Paul, nor Mat-
 “ thew, nor Luke, nor Mark, have dared to call
 “ Jesus God. But honest John, understanding
 “ that a great multitude of men in the cities of
 “ Greece and Italy were seized with this dis-
 “ temper, and hearing likewise, as I suppose,
 “ that the tombs of Peter and Paul were re-
 “ spected and frequented, though as yet pri-
 “ vately only, however, having heard of it, he
 “ then first presumed to advance that doctrine.”**

Julian here plainly acknowledges the authenticity of the four Gospels, of Matthew, Mark, Luke, and John, and of the writings of Paul ; and

* Cyr. cont. Jul. p. 327.

† The writings of Celsus might, however, have proved to Julian that this (the Deity of Christ) was the belief of the Christians from the first.

that these books contain the doctrine of Christ's Apostles, the persons who accompanied him and were witnesses of his works. The antiquity of these three first Gospels is established : St. John's Gospel was written much later than the other three, not till some time after the death of St. Peter and St. Paul.

The next quotation fully confirms the authenticity of the Acts of the Apostles, and establishes the truth of the history contained therein. After certain accusations, Julian says to the Christians, " But these are your own inventions ; " for Jesus has no where directed you to do " such things, nor yet Paul ; the reason is, that " they never expected you would arrive at such " power : they were contented with deceiving " maid-servants and slaves, and by them some " men and women ; such as Cornelius and Ser- " gius. If there were then any men of emi- " nence brought over to you, I mean in the " times of Tiberius and Claudius, when these " things happened, let me pass for a liar in " every thing I say." From this quotation we may conclude, that Christianity was first

preached in the reigns of the Emperors Tiberius and Claudius ; that Cornelius, a Roman centurion at Cæsarea, and Sergius Paulus, Proconsul at Cyprus, were converted to the faith of Jesus before the end of the reign of Claudius (Acts ch. x. and xiii) ; and that the Acts of the Apostles is a genuine and a true history. Lardner* states this argument very forcibly. Julian challenges the Christians to produce the names of any eminent men (except Cornelius and Sergius Paulus) converted (from the Gentiles) to Christianity in the reigns of Tiberius and Claudius. This is a proof that Julian did not and could not contest the truth of the history in the Acts of the Apostles ; and likewise that he was well satisfied, that the Christians had no other history of the transactions of that time. He knew they relied upon the narrative given in that book, and that they did not pretend to have *any other authentic* accounts of the events there described.

Having thus seen Julian's attestation to the

* Vol. viii. p. 404.

authenticity of the four Gospels and the Acts of the Apostles, it only remains to examine his evidence for the authenticity of the Epistles of St. Paul. He quotes St. Paul's Epistle to the Romans and to the Corinthians, and evidently alludes to his Epistle to the Galatians. “ *But “ omitting many other things,” says Julian, “ by which I might show the law of Moses to be “ perpetual, do you show me some place where “ that is said, which is affirmed by Paul with “ so much assurance, *that Christ is the end of “ the law.*” (Rom. ch. x., v. 4.)

“ But now I must again return to them.† “ Why then are you not circumcised? To “ which they answer: Paul says, it is *the cir- “ cumcision of the heart* which was required, “ *not that of the flesh.*” (Rom. ch. xi., v. 28, 29.)

Again, “ †We cannot, say they, keep the feast “ of unleavened bread, of the Passover, *because*

* Cyril. p. 320. † P. 351.

‡ P. 354.

“ *Christ has been once sacrificed for us.*” (1 Cor. ch. v. v. 7.)

Julian, speaking of those persons who at the beginning received the word from Paul,* says, “ These are the things which he (Paul) writes of his disciples and to themselves : “ *Be not deceived ; neither idolaters, nor adulterers, nor effeminate, &c.*” quoting, with only one variation, the entire 9th, 10th, and 11th verses of 1 Cor. ch. vii.

It is certain, therefore, that Julian acknowledged the authenticity of St. Paul’s Epistles to the Corinthians and to the Romans, and the authenticity of the other epistles would hardly be denied by him who admitted these to be written by St. Paul. Paley† has observed, “ that whatever ascertains the original of one “ epistle, in some measure establishes the authenticity of the rest. For, whether these epistles “ be genuine or spurious, every thing about

* Cyril. p. 245.

† Horæ Paulinæ, p. 14.

“ them indicates that they come from the same hand. The diction, which it is extremely difficult to imitate, preserves its resemblance and peculiarity throughout all the epistles.” This observation will apply to Celsus with regard to his undoubted allusion to passages in *some* of the epistles of St. Paul, and immediately to Porphyry with regard to his *quotations* from particular epistles of St. Paul. I must once more request the reader to remember that Julian was in possession of the works both of Celsus and Porphyry ; he had studied them with attention. From him, therefore, their objections are reflected. Were any thing wanting to complete their evidence, it would be supplied by Julian.

The inevitable conclusion to which the observations I have made lead us is—that the authenticity of the four Gospels and of the Acts of the Apostles is completely proved by Celsus—that the authenticity of the four Gospels, the Acts, and the Epistles of St. Paul is established beyond the possibility of doubt by Porphyry, and again confirmed to the fullest extent by Julian.

If the unexceptionable evidence which I have produced does not satisfy the reader ; I fear, that were I to set out in order the whole testimony of the Fathers with more industry and fidelity (if possible) than Lardner, and with more judgment and discrimination than Paley, it would fail to carry conviction. I might rest therefore upon the evidence I have given ; having only appealed to Origen, Jerom, and Cyril, whose works are as notorious as those of Cicero —no reply can be made to it ; for it arises from the involuntary confession of adversaries, and there is not one vulnerable point in the argument.

SECTION VII.

OF THE TESTIMONY OF THE FATHERS.

I.

OF CLEMENT, IGNATIUS, POLYCARP, AND PAPIAS.

It is not my intention to extend the prescribed limits of this little work, by giving quotations from each, in the long list of Fathers, in succession; but merely to make a few remarks on some of them; sufficient to show that the authenticity of the New Testament is established by an uninterrupted series of testimonies from the age of the Apostles. As we descend from the age succeeding that of the Apostles, Christian writers become more numerous as might be expected, and their writings crowded with references to the New Testament. In the works of Clemens Alexandrinus at the

close of the second century, and in those of his pupil the illustrious Origen, are found references to almost every chapter in the New Testament. Beyond these it is quite unnecessary to carry our inquiries.

Omitting Barnabas and Hermas, though their writings are unquestionably very ancient, and contain clear allusions to the Gospel of St. Matthew, I shall pass on to Clement's Epistle to the Church of Corinth. In this, Clement expressly ascribes the first Epistle to the Corinthians to St. Paul, and what is more quotes* this Epistle when writing to the Corinthians themselves. Now as Clement's epistle was written in the name of the whole Church at Rome, of which he was Bishop, it may be considered as *their* judgment with regard to the authenticity of his epistle of St. Paul. Clement calls St. Peter and St. Paul "pillarst" "of the Church" and "martyrs," and mentions St. Paul's labours and sufferings in terms

* Clementis Epist. Wotton, p. 188. † Ibid. p. 22.

similar to those in which they are described by the Apostle himself.

Ignatius, Bishop of Antioch in Syria, refers to *St. Paul's Epistle to the Ephesians, when writing to the Church of Ephesus, and has various undoubted allusions to the Gospels of St. Matthew and St. John, and to several of St. Paul's Epistles.

Polycarp, who, according to the certain testimony of Irenæus his disciple, had conversed with many who had seen Christ, and was taught by the Apostles, and by them appointed Bishop of the Church of Smyrna in Asia, reminds the Philippians, to whom he addressed a letter, (the only work of his which remains) of the epistle which that church had received from St. Paul. "For neither I," says Polycarp,† "nor any one like me, can come up to the wisdom of the blessed and renowned Paul, who, when absent, wrote to you letters, into which, if ye look, you will be able to edify

* Patres Apostolici. ed. Russel. Vol. ii. p. 102.

† Patres Apostolici. Russel. p. 233.

“yourselves in the faith which has been delivered to you.” And towards the conclusion of the Epistle we meet with the following passage.* “But I have neither perceived nor heard any such thing to be in you, among whom the blessed Paul laboured, who are in the beginning of his epistle ; for he glories in you in all the churches, which then alone knew God.” The references and allusions in this short epistle to different books of the New Testament are very numerous.

Polycarp suffered martyrdom somewhere about the year 160, an account of which was sent by the Church of Smyrna in a circular epistlet to the churches of Asia. From this epistle I shall lay before the reader the prayer of Polycarp when bound to the pile, and awaiting

* *Patres Apostolici*. Russel. p. 246.

† An excellent translation of this valuable piece of antiquity, with notes, evincing great judgment and discrimination, is given by Sir David Dalrymple (Lord Hailes) in his “*Remains of Christian Antiquity*.”

the martyr's bloody crown. " O Thou, Almighty
 " Lord, the Father of Jesus the Anointed, thy
 " well-beloved and blessed Son, through whom
 " we have received the knowledge of thee, the
 " God of angels and powers, of all creation,
 " and of the whole race of the just who live in
 " thy presence ; I adore thee, that thou hast
 " vouchsafed to bring me to this day and to
 " this hour, that I might have a portion in the
 " number of the witnesses in the cup of thine
 " Anointed, unto the resurrection of life eternal
 " in soul and body, through the incorruption*
 " of the Holy Ghost ; among whom may I be
 " now received into thy presence as an accepted
 " sacrifice, according to what was appointed
 " and foretold, and is now fulfilled by thee, the
 " God of truth : wherefore, and for all things,
 " I praise thee, I bless thee, I magnify thee,
 " with Jesus Christ, thy beloved Son, the Ever-
 " lasting, and above the heavens : with whom,

* Perhaps the glorified bodies were supposed to be rendered incorruptible by the agency of the Holy Ghost.

“ to thee, and the Holy Spirit, be glory, both
 “ now and for ever. Amen.”*

Before I close these short remarks upon the Apostolical Fathers I think it very important to direct the reader's attention to the great and marked difference between the style of their writings, and that of the Apostles. Neither Clement, Ignatius, nor Polycarp could have produced such an epistle as any one in the number of St. Paul's, any more than they could have added another planet to our system. The same observation applies to all the early Fathers.

Papias was Bishop of Hierapolis in Cæsarea, A. D. 110. In that part of his works preserved by Eusebius,† he declares that he had received every thing concerning the faith from those who were well acquainted with the Apostles. He had been a hearer of two men, Aristion and John the elder, whom he calls disciples of the

* *Patres Apostolici*. Russel. Vol. ii. p. 352.

† *Hist. Eccl.* l. 3. c. 39.

Lord. He, therefore, had it in his power to acquire accurate information concerning any fact relating to the ministry of the Apostles, and that from persons who had been intimately acquainted with them. Concerning Matthew, Papias affirms that "he wrote the Gospel in the Hebrew tongue, which every one interpreted as he was able." Concerning Mark, he observes : "This is what was related by the elder John ; Mark being Peter's interpreter, wrote exactly whatever he remembered, not indeed in the order wherein things were spoken and done by the Lord ; for he was not himself a hearer or follower of our Lord, but he afterwards, as I said, followed Peter, who gave instructions as suited the occasions, but not as a regular history of our Lord's teaching. Mark, however, committed no mistake in writing such things as occurred to his memory, for of this one thing he was careful, to omit nothing which he had heard and to insert no falsehood into his narrative." Thus express is the testimony of Papias, who was

born in the first century, to the Gospels of St. Matthew and St. Mark.

II.

OF JUSTIN MARTYR.

Justin Martyr, (140) the earliest ecclesiastical writer after the Apostolic age, of whose works any considerable portion remains, was born at Flavia Neapolis, in Samaria, of Gentile parents. It was his early and ardent wish, to be instructed in the knowledge of the nature of the Divinity, and with this view, he attached himself in succession to different sects of philosophers. He first studied philosophy under a Stoic, he next applied to a Peripatetic, thence he withdrew to the Pythagorean school, and afterwards became a Platonist. Of these he preferred the Platonic philosophy in which he made considerable proficiency, but in none did

he ever find true satisfaction of mind. At length he became acquainted with Christianity, and having thoroughly examined its evidences, he embraced it from conviction. This he found *the power of God unto salvation*; and having written boldly in its defence, he sealed with his blood his belief of its truth, in the reign of Marcus Antoninus, probably about 164. His two Apologies, and the Dialogue with Trypho are the most important of his works.

His first Apology was addressed to Antoninus Pius, Marcus Antoninus, Lucius Verus, the Senate and the people of Rome. Its object may be thus briefly stated;—first, to appeal to the ruling powers on the injustice of condemning the Christians unheard, and to vindicate the integrity and purity of their lives—2dly, to bring forward direct arguments from prophecy and miracles for the truth of Christianity—and 3dly, to describe and explain the nature of the rites and ceremonies of the Christian church—such as Baptism, the Eucharist, &c.

The second Apology appears to be addressed to the Roman Senate. It was occasioned by

the martyrdom of three persons who had been put to death merely because they were Christians. Justin exposes the injustice of this proceeding, and concludes by observing, that the courage and constancy with which the Christians endured persecutions were proofs of their irreproachable innocence and of the truth of their religion.

The Dialogue is chiefly taken up with answering the objections of the Jews and with proving Jesus Christ to be the true Messiah who was incarnated for the salvation of men.

In these works the most material facts recorded by the Evangelists are mentioned, and many of the sublime moral precepts of our Lord are quoted. The words of the Evangelists are often exactly quoted and at considerable length. Sometimes the quotations are more loose and inaccurate, which was often the case with the early Fathers. But before we censure him too much for this, let us call to mind the circumstances under which he wrote—his life in his hand, the sword suspended over him, which had just actually fallen upon others for

the very faith he professed. He does not mention the Evangelists by name, except St. John as the writer of the Revelations. But this furnishes no argument whatever against his having taken his quotations from our four Gospels, since neither Anobius nor Lactantius quote the authors of the New Testament by name, though it is obvious that they must have known them. Lactantius blames Cyprian for quoting the New Testament to Gentiles. Some such feeling might have influenced Justin. At all events it was useless to quote names where their authority was not acknowledged by Jew or Gentile. With regard to the Old Testament the case was different. It has, however, been said that a Life of Christ might be compiled from his writings. They bear ample testimony to the rapid growth of Christianity*—to the purity of the lives of the Christian†—to the unparalleled fortitude with which they suffered persecution‡—to the rites

* Dialog. cum Tryph. ed. Jebb. p. 341.

† Apol. 1. ed. Grabs. p. 25.

‡ Dialog. p. 322.

and ceremonies which they used, and which were appointed by the command of the Founder of their religion—and to writings which were the depositaries of their faith. It will be necessary to cite some passages* referring to the last two subjects.

Speaking of the Baptism of Christian converts, Justin says, “ For they are then washed “ in the name of God the Father and Lord of “ the universe, and of our Saviour Jesus Christ, “ and of the Holy Spirit.”†

He describes the mode of celebrating the Eucharist, in which converts were admitted to participate after baptism, and appeals to the command of our Lord, recorded in the Gospels. “ For the Apostles, in the memoirs composed by “ them, which are called Gospels, have declared “ that Jesus gave them this injunction—that “ having taken bread and given thanks, he said,

* I shall avail myself of the excellent translation of these by Bishop Kaye, in his account of the “ Writings of Justin “ Martyr.”

† Apol. 1. Grabe. p. 116.

“ *Do this in remembrance of me, this is my body* ; and that in like manner having taken the cup and given thanks, he said; *This is my blood* ; and that he distributed the bread and wine to them alone.”*

On the subject of Christian meetings on the Lord’s day, and of the writings which they considered to contain the accounts upon which their religion was founded, he observes, † “ After-wards we remind each other of these things, and they who are wealthy assist those who are in need, and we are always together ; and over all our offerings we bless the Creator of all things, through his Son Jesus Christ, and through the Holy Spirit. And on the day called Sunday, there is an assembling together of all who dwell in the cities and country ; and the *Memoirs of the Apostles* and *the Writings of the Prophets* are read as long as circumstances permit. Then, when the

* Apol. 1. Grabe. p. 130.

† Ibid. p. 130.

“ reader has ceased, the president delivers a discourse, in which he admonishes and exhorts (all present) to the imitation of these good things.”

In the last quotation we may remark the expressions * *Memoirs of the Apostles* and *Writings of the Prophets*. That by the expression, *Writings of the Prophets*, he alludes to the different prophets of the Old Testament, Moses, Isaiah, David, &c. and others, is manifest, for in the former part of this Apology he has quoted them by name; and it seems naturally to follow, by a sort of parallelism, that by *Memoirs of the Apostles* he should allude to the different writings of the Apostles in the New Testament. And that this is his meaning, will be manifest by observing, that Justin applies the same word, “ writings,”† which he had applied to the prophets, to the Christian writings. “ But by us the leader of evil spirits is called the Serpent,

* ἀπομνημονεύματα τῶν ἀποστόλων and συγγράματα τῶν προφητῶν.

† συγγράματα.

“and Satan, and the Devil, as you may learn
 “by examining *our writings* (ἡμετέρων συγγραμμάτων); whom Christ has foretold shall be cast
 “into fire with all his host, and with wicked
 “men, to be eternally tormented.”* By *our writings*, in this last quotation, he obviously means Christian writings, and he uses the same word which he had before applied to the Old Testament.†

In a former quotation we have seen that Justin speaks of *Memoirs* which are called *Gospels*—and this word *Gospel* (εὐαγγέλιον) occurs in two‡ other passages, where it is used to signify a written Gospel.

Shortly after the time in which Justin wrote, Celsus attacked our four gospels, considering them as the authentic records and bulwarks of

* Apol. 1. p. 56.

† Therefore ἀπομνημονεύματα τῶν ἀποστόλων is equivalent to ἡμετέροις συγγραμμάτων, which is, regarding the writings of the New Testament, what συγγραμματα τῶν προφητῶν is to the writings of the Old.

‡ Dialog. p. 32 and p. 294.

the Christian faith, as I have shown at length in a former section. Celsus flourished in the reign of Marcus Antoninus, who was one of those to whom Justin addressed his first Apology. Indeed, I would hazard the conjecture, that the writings of Justin, and his invective against the abominations of idolatry, might have had some share in producing the work of Celsus. Nay, the title of his work, "the true word," might (as I observed in a preceding section of this chapter,) have been suggested by Justin's remarks about the "*word*"—Celsus ironically insinuating that *his* was "*the true word.*"

It is quite incredible that Justin, who had been so anxiously inquisitive about matters of heathen philosophy, should be less so about the authentic records of that religion for which he died a martyr; or that he could be unacquainted with our present four gospels, or that he should not have quoted from them, when Celsus, nearly at the same time, attacked them as the notorious

† αληθινος λογος.

and received accounts amongst the Christians ; and Irenæus, within little more than twenty years, gives the most explicit testimony to the universal reception of our gospels, and our gospels alone.

III.

OF IRENEUS, CLEMENT OF ALEXANDRIA, TERTULLIAN,
AND ORIGEN.

Irenæus was Bishop of Lyons in Gaul. (A. D. 178.) One quotation from his works will be sufficient, as it is quite decisive. In his Third Book against Heresies, he observes :
“ We have not received the knowledge of the
“ way of our salvation by any other than those
“ by whom the Gospel has been brought to us ;
“ which Gospel they first preached, and after-
“ wards by the will of God committed to
“ writing, that it might be for time to come the

“ foundation and pillar of our faith. For after
“ that our Lord rose from the dead, and they
“ (the Apostles) were endued from above with
“ the power of the Holy Ghost coming down
“ upon them, they received a perfect knowledge
“ of all things. They then went forth to all
“ the ends of the earth, declaring to men the
“ blessing of heavenly peace, having all of them,
“ and every one alike, the Gospel of God.
“ Matthew then, among the Jews, wrote a
“ Gospel in their own language, while Peter
“ and Paul were preaching the Gospel at
“ Rome, and founding a church there. And
“ after their exit (death or departure) Mark
“ also, the disciple and interpreter of Peter,
“ delivered to us in writing the things that had
“ been preached by Peter : and Luke, the com-
“ panion of Paul, put down in a book the
“ Gospel preached by him (Paul). Afterwards
“ John, the disciple of the Lord, who also leaned
“ upon his breast, he likewise published a
“ Gospel while he dwelt at Ephesus, in Asia.
“ And all these have delivered to us, that there
“ is one God, the Maker of the heaven and

“ of the earth, declared by the law and the prophets, and one Christ the Son of God.” Irenæus also gives most full, express, and abundant testimony to the Acts of the Apostles, to twelve of St. Paul’s Epistles, and to the Revelations of St. John. He quotes also the Epistles of St. James, St. Peter, and St. John. We must remember the value, too, of this testimony. Irenæus was the disciple of Polycarp, who was the disciple of St. John. Thus unbroken is the link which connects the evidence with the age of the Apostles, and it has conducted us to a high and well-beaten road.

The Syriac version was now spread in the East and the Latin in the West. Christian writers of great ability, part of whose works are still extant, were at this time becoming numerous, and to add to, or subtract from, the sacred canon, would have been a fruitless attempt. Clement of Alexandria, Tertullian, and the illustrious Origen, the pupil of Clement, follow in quiet succession. With some short remarks on their testimony I shall close this head of argument.

Clement of Alexandria, (A. D. 194) a very voluminous Christian writer, repeatedly quotes the four Gospels by the names of their authors, and expressly ascribes the Acts of the Apostles to St. Luke. Indeed, he has quoted *all* the books of the New Testament except four short epistles, viz: the Epistle to Philemon, the second Epistle of Peter, and the second and third Epistles of St. John. A small part only of the works which Clement composed at present remain.

Tertullian (A. D. 200) declares, in the most decided manner, that the four Gospels were in the hand of the Churches *from the first*. *He quotes all the books of the New Testament, excepting the second Epistle of St. Peter, the third of St. John, and perhaps the Epistle of St. James.

Tertullian has one remarkable passage in his writings, on which I shall venture to offer a remark. "Well, if you be willing to exercise

* See Bishop Kaye's valuable work, "The Ecclesiastical History of the Second and Third Centuries, illustrated from the Writings of Tertullian." 2d Edition, p. 308.

“ your curiosity profitably in the business of
 “ your salvation, visit the apostolical churches,
 “ in which the very chairs of the Apostles still
 “ preside ; in which their very authentic *letters
 “ are recited, sounding forth the voice, and
 “ representing the countenance of each one of
 “ them. Is Actuaia near you? you have Co-
 “ rinth. If you are not far from Macedonia
 “ you have Philippi, you have Thessalonica.
 “ If you can go to Asia you have Ephesus. But
 “ if you are near to Italy, you have Rome, from
 “ whence we also may be easily satisfied.” I
 readily allow that there is something declamatory
 in this ; but still the whole force would be lost if
 it had not a foundation in a very important
 truth. There is no reason to suppose that by
 the word “ authentic” he alluded to the auto-
 graphs of the Apostles, but it can hardly mean
 less than “ well-attested copies;” and as there
 was a reader appointed to each Church, what
 more probable than that a particular copy should

* *Ipsæ authenticæ literæ eorum. De Præscrip. cap. 36.*

be kept for that purpose? Granting that “authentic” is used by Tertullian in another place in the sense of *original*—viz. the original Greek as contradistinguished from a translation, the Latin or any other; I still cannot but be of opinion (though I am bound to express it with great diffidence) that, applied in the peculiar manner in which it is in the passage above quoted, it means *examined*, or *well attested copies*. And it surely is a very valuable testimony, as it is introduced incidentally, and without any direct intention of proving the notoriety of the authenticity and integrity of St. Paul’s epistles—or of showing that any person might easily ascertain this to their complete satisfaction.

Origen of Alexandria (A. D. 230) was the most learned and illustrious of the Fathers. We have his express declaration, “that the four Gospels alone are received without dispute by the whole Church of God under heaven.” We cannot wish for a stronger assertion than this; it is the most complete and unequivocal testimony, and it proceeds from a man of great integrity and extensive learning. Dr. Mill re-

marks, that if we had all Origen's works remaining, we should have before us almost the whole text of the Bible.

To give quotations from this Father is quite unnecessary. An eminent critic* has collected all the quotations from the Greek Testament which are contained in the remaining Greek works of Origen and Clement of Alexandria. In this collection are quotations by one or both of these Fathers, not only of every book, but of almost every chapter in the whole of the New Testament. The quotations of the four Gospels, Acts, St. Paul's Epistle to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians, are very numerous. Indeed the second, and perhaps the third Epistles of St. John are the only books, I believe, unquoted. With regard to these extracts from Clement and Origen Bishop Marsh† observes, that "they are of pe-

* Griesbach—*Symbolæ Criticæ*, Vol. 2.

† *Course of Lectures*. Part v. p. 37.

“culiar importance, in reference, as well to the
“integrity as to the authenticity of the New
“Testament. They shew that the Greek ma-
“nuscripts, which were used by Clement and
“Origen, no otherwise differed from the Greek
“manuscripts which have descended to the pre-
“sent age, than as different copies of the same
“work unavoidably vary in their readings.”

We must remember that Origen was born about A. D. 184, and that being a pupil of Clement of Alexandria, he had the advantage of all the information that could be collected by Clement, who was still nearer to the age of the Apostles—born, in all probability, in the first half of the second century.

SECTION VIII.

OF THE INTERNAL EVIDENCE FOR THE AUTHENTICITY
OF THE NEW TESTAMENT.

I shall first consider the internal evidence afforded by the language and idiom of the Greek Testament. It is universally maintained by those who believe in the authenticity of the New Testament, that the writers of it were Jews.* Should this opinion be correct, it would be natural to expect that in the Greek compositions of native Jews some peculiarity of language and idiom would be discoverable, which would betray the origin of the writers. More-

* St. Luke is supposed by some to have been by *birth* a heathen.

over, since, according to the received opinion, the authors of the New Testament were men who had from their earliest years lived in Judæa and Galilee, it should seem not only probable, but inevitable, that some idioms of their native language should adhere to them. Accordingly we do find a very peculiar idiom prevailing in the writings of the Apostles and Evangelists. The language of the New Testament is Hebraistic Greek. We find in the New Testament Hebrew and Syriac words,* and single Greek words used in a Hebrew or Syriac sense—in senses in which they never occur in the writings of prophane authors. The reader will remember that Syriac was the language of Galilee. There are also found Hebrew and Syriac constructions, as well as Hebrew and Syriac idioms and phrases. We are entitled, therefore, to conclude, that the writings of the New Testament are exactly what might be expected from such men as we believe the Evangelists and

See Note (F.)

Apostles to have been. "They are such," says Campbell,* "as in respect of style, could not have been written but by Jews, and hardly even by Jews, superior in rank and education to those whose names they bear." This conclusion, then, is of great importance, that no argument against the authenticity of the New Testament can be brought from the nature of the dialect ; on the contrary, after the severest scrutiny which these writings have undergone from friends and enemies, some erroneously considering this happy peculiarity as a flaw, and militating against their inspiration ; others, with more zeal than judgment, describing it as a beauty, they have, by the concessions of all, been pronounced such writings as native Jews of that rank of life would have composed. But the argument from the nature of the language goes much farther, and presents an irresistible, an intrinsic evidence of their authenticity : it fixes every thing but the names of the authors. For

* Campbell's Preliminary Dissertations, p. 21.

it is a dialect which it would be most difficult, if not impossible, for any writer to imitate ; and the first century alone produced persons to whom it was the natural dialect.

That peculiarity of idiom which occurs accidentally and without design, resulting from natural simplicity, from a person writing in a foreign language, and mingling with it occasionally the idiom of his own, it would be most difficult to imitate. But how is the difficulty of imitation increased, when we consider, that though the idiom of each Evangelist is the same, their styles are essentially different !

“ A discerning reader,” says Campbell,*
 “ would not readily confound the style of Luke
 “ with that of either of the Evangelists who
 “ preceded him, Matthew or Mark ; and still
 “ less, I imagine, would he mistake the Apostle
 “ John’s diction for that of any other penman
 “ of the New Testament.” On the peculiarity
 of the style of St. Paul, Michael† makes these

* P. 33.

† Vol. 1, p. 48.

forcible and striking remarks : “ The writings
“ of St. John and St. Paul discover marks of
“ an original genius, that no imitation can ever
“ attain, which always betrays itself by the
“ very labour exerted to cover the deception ;
“ and if we consider attentively the various
“ qualities that compose the extraordinary cha-
“ racter of the latter Apostle, we shall find it
“ to be such, as no art could ever imitate. His
“ mind overflows with sentiment, yet he never
“ loses sight of his principal object, but hurried
“ on, by the rapidity of thought, discloses fre-
“ quently in the middle a conclusion to be
“ made only at the end. To a profound know-
“ ledge of the Old Testament he joins the
“ acuteness of philosophical wisdom, which he
“ displays in applying and expounding the
“ sacred writings ; and his explanations are,
“ therefore, sometimes so new and unexpected,
“ that superficial observers might be tempted
“ to suppose them erroneous. With a talent
“ for irony and satire, he unites the most
“ refined sensibility, and tempers the severity
“ of his censures by expressions of tenderness

“ and affection ; nor does he ever forget, in
 “ the vehemence of his zeal, the rules of
 “ modesty and decorum. He is a writer, in
 “ short, of so singular and wonderful a com-
 “ position, that it would be difficult to find a
 “ rival. That truly sensible and sagacious phi-
 “ losopher, Locke, was of the same opinion,
 “ and contended that St. Paul was without an
 “ equal.” It will be *very important* to remark,
 that the language of the Christian Fathers
 (though not always the most classic Greek)
 differs most widely from that of the New Tes-
 tament ; that very few of them were acquainted
 with the Hebrew ; and that the language even
 of those who had a knowledge of the Hebrew,
 Origen, Epiphanius, or Justin Martyr, has no
 resemblance to that of the New Testament.

The following observations from Campbell
 deserve attention. “ It is pertinent, however,
 “ to observe, that the above remarks on the
 “ Greek of the New Testament do not imply
 “ that there was any thing which could be
 “ called idiomatical or vulgar in the language
 “ of our Lord himself, who taught always in

“his mother tongue. His Apostles and Evan-
 “gelists, on the contrary, who wrote in Greek,
 “were, in writing, obliged to translate the
 “instructions received from Him into a foreign
 “language of a very different structure, and
 “for the use of people accustomed to a pecu-
 “liar idiom. The apparently respectful man-
 “ner in which our Saviour was accosted by
 “all ranks of his countrymen, and in which
 “they spoke of his teaching, shews that he
 “was universally considered as a person of
 “eminent knowledge and abilities. It was the
 “amazing success of his discourses to the
 “people, in commanding the attention and
 “reverence of all who heard him, which first
 “awakened the jealousy of the Scribes and
 “Pharisees.”

A second species of internal evidence is af-
 farded by the style and manner of the Evan-
 gelists, independently of the peculiar language
 which they used ; and here we cannot but be
 struck by that simplicity which is the distin-
 guishing feature of their style, and by the plain
 and artless manner in which they relate the

facts they knew. *In their own character, they neither explain nor command, promise nor threaten, commend nor blame, but preserve one even tenour in exhibiting the facts entirely unembellished, reporting in singleness of heart both what was said, and what was done, by their Divine Master, likewise what was said, and what was done, to him, by either friends or enemies. Not a syllable of encomium on the former, or of invective against the latter. As to their Lord himself, they appear to regard his character as infinitely superior to any praise which they could bestow. Of all those who were concerned in the prosecution and death of Christ, they name only the high-priest Caiaphas, and his coadjutor Annas, the Roman procurator Pilate, and the treacherous disciple Judas, because the suppression of their names would have impaired the evidence of their history to posterity. And even these are barely mentioned.

* The following observations to the end of this second head of internal evidence, are almost wholly taken from Campbell's Preliminary Dissertations.

without censure, and without resentment. But, as to themselves, and their fellow-disciples, in recording their own faults, no secret is made of the names. Of this the intemperate zeal of the sons of Zebedee, on one occasion, and their ambition and secular views, on another, the incredulity of Thomas, the presumption of Peter, and his lamentable defection in the denial of his Master, not to mention the prejudices and dulness of them all, are eminent examples. These particulars are all related, by the sacred historians, with the same undisguised plainness which they use in relating the crimes of adversaries; and with as little endeavour to extenuate the former, as to aggravate the latter. Nor have they, on the other, the remotest appearance of making a merit of their confession. In one uniform strain, they record the most signal miracles, and the most ordinary events. In regard to the one, like persons familiarized to such exertions of power, they no more express themselves either with hesitancy, or with strong asseverations, than they do in regard to the other. Equally certain of the facts advanced,

they recite both in the same unvaried tone, as faithful witnesses, whose business it was to testify, and not to argue.

The writers of the Gospels appear solely as Christ's humble attendants, selected for introducing to the knowledge of others this infinitely higher character, who is himself, in a super-eminent sense, the mouth, the oracle of God. Struck with the ineffable dignity of the Messiah whom they serve, they lose no opportunity of exhibiting him to the world, appearing to consider the introduction of their own opinion, unless where it makes a part of the narration, as an impertinence. They sink themselves, in order to place him in the most conspicuous point of view : they do more ; they, as it were, annihilate themselves, that Jesus may be all in all. Never could it be said of any preachers, with more truth than of them, that they preached not themselves, but Christ Jesus the Lord. Deeply impressed with their Master's instructions, and far from affecting to be called Rabbi, or to be honoured of men as fathers and teachers in things divine, they never allowed

themselves to forget that they had only one Father who is in heaven, and only one Teacher the Messiah. The unimpassioned, yet not unfeeling, manner, wherein they relate his cruel sufferings, without letting one harsh or severe epithet escape them, reflecting on the conduct of his enemies, is as unexampled as it is inimitable, and forms an essential distinction between them and all who have either gone before or followed them, literate or illiterate, artful or artless, sceptical or fanatical.

We may, therefore, confidently assert that these men could not have been enthusiasts, for their narratives demonstrate them to have been men of sound minds and cool reflection—neither could they have been deceived in matters which were the objects of their senses—and least of all can we possibly suppose that, if they had planned the deception of the world, they would have taken the method which they took to execute their plan.—The conclusion, therefore, which inevitably follows, is that they spoke the truth.

A third head of internal evidence arises from

those remarkable coincidences which have been discovered between accounts of events given by the Evangelists, and those collected from totally unconnected and independent sources ; from coins, medals, public monumental inscriptions, from heathen writers, and particularly from the Jewish historian Josephus. Josephus, it is well known, was not only unconnected with the Evangelists, but even opposed to them in their religious opinions.

It will be necessary for me to give at least one example of coincidence, and I have selected the following as short, and peculiarly striking. It is taken from the valuable Course of Lectures* of Bishop Marsh, who observes, (of this example) that it is “ so much the more remarkable, “ because, though it is in all respects complete, “ it lies at the same time so concealed, as to .‘ have excited the suspicion of an error, which

* See Parts V. and VI., Lectures xxvi. and xxix. Lardner has given a large Collection of Jewish and Heathen Testimonies to the Truth of the Christian Religion ; from which Paley, in the second volume of his Evidences, has made a most judicious selection.

" suspicion has been finally removed by the dis-
 " covery of a Greek coin. In the thirteenth
 " chapter of the Acts of the Apostles, the author,
 " describing the transactions of St. Paul in Cy-
 " prus, gives to Sergius Paulus, the Roman
 " governor of that island, a Greek title, which
 " was applied only to those governors of pro-
 " vinces, who were invested with *proconsular*
 " dignity.* And on the supposition, that Cyprus
 " was not a province of this description, it has
 " been inferred, and inferred even by Grotius,
 " that the title given to Sergius Paulus in the
 " Acts of the Apostles, was a title which did
 " not properly belong to him. A passage, in-
 " deed, has been quoted from Dion Cassius,
 " who, in the fifty-fourth book of his Roman
 " History,† speaking of the governors of Cy-
 " prus and some other Roman provinces, applies
 " to them the same title which is applied to
 " Sergius Paulus in the Acts of the Apostles.

* The title *proconsular*.

† Page 225 in Hanover 1686

“ But as Dion Cassius is speaking of several
 “ Roman provinces at the same time, one of
 “ which was certainly governed by a Proconsul,
 “ it has been supposed, that, for the sake of
 “ brevity, he used one term for all of them,
 “ whether it applied to all of them or not. That
 “ Cyprus, however, ought not to be excepted,
 “ and that the title which he employed, as well
 “ as St. Luke, really *did* belong to the Roman
 “ governors of Cyprus, appears from the in-
 “ scription on a Greek coin, belonging to Cyprus
 “ itself, and struck in the very age in which
 “ Sergius Paulus was governor of that island.
 “ It was struck in the reign of Claudius Cæsar,
 “ whose head and name are on the face of it:
 “ and in the reign of Claudius Cæsar, St. Paul
 “ visited Cyprus. It was a coin belonging to
 “ the people of that island, as appears from
 “ the word ΚΤΙΠΙΩΝ on the reverse. And
 “ though not struck while Sergius Paulus
 “ himself was governor, it was struck, as
 “ appears from the inscription on the reverse,
 “ in the time of Proclus, who was *next* to
 “ Sergius Paulus in the government of that

“ Island. And on this coin the same title
“ ANΘΥΠΙΑΤΟΣ is given to Proclus, which is
“ given by St. Luke to Sergius Paulus. An en-
“ graving of this coin may be seen in the plate
“ which belongs to the 106th page of Haver-
“ camp’s edition of the Thesaurus Morellianus.
“ And the coincidence, which it shews, is of that
“ description, that it is of itself sufficient to esta-
“ blish the authenticity of the work in which the
“ coincidence is found.” I will add, also, that
these undesigned coincidences with regard to
facts and circumstances of such a kind, which
prove the authenticity of the writings, prove
also the truth of the narrative. Now if the
Acts of the Apostles be a true history, Christ-
ianity *must* be true.

CHAPTER III.

OF PROPHECY.

PROPHECY has been defined, the prediction of some event which no man could have foreknown without divine assistance. Prophecy may be considered as antecedent testimony, the history of events before they come to pass, and in this view may be set against every argument drawn from any previous improbability, that such events should take place. Thus the Resurrection of Jesus Christ was clearly foretold by David many hundred years before the event took place. Psalm xvi. v. 8, 9, 10, 11.

“ I have set the Lord always before me : be-
 “ cause he is at my right hand, I shall not be
 “ moved. Therefore my heart is glad, and my
 “ glory rejoiceth ; my flesh also shall rest in
 “ hope : *For thou wilt not leave my soul in hell ;*
 “ *neither wilt thou suffer thine Holy One to see*
 “ *corruption.* Thou wilt shew me the path of
 “ life : in thy presence is fulness of joy ; at
 “ thy right hand there are pleasures for ever-
 “ more.”

We cannot err in the interpretation of this remarkable prophecy. For St. Peter applied it distinctly to Jesus Christ, shewing by arguments the most convincing and luminous, that to Him, and Him only, could it possibly apply, on that memorable day of the effusion of the Holy Spirit and of the stupendous gift of tongues, when three thousand Jews were converted to the faith of Christ.

The words which were spoken by our Saviour, when warning his disciples upon a particular occasion, may be applied to all the prophetic notices, which have been vouchsafed to us.
 “ And now I have told you before it come to

“ pass, that when it is come to pass, ye might believe.”* The Old Testament contains various clear and express predictions delivered during a series of years ; whilst extraordinary events and significant ceremonies are appointed as types and intimations designating more or less clearly, the great event, which was in time to take place, and preparing the minds of men, and the state of the world for its arrival. In writings of such variety and antiquity some points may well be expected to be obscure ; but of these it is to be observed that the obscurity of one part of a prophecy, does not in any degree invalidate the proof of foresight, arising from the evident completion of those parts which are understood. That a long series of prophecy should be delivered before an event, —the advent of our Lord Jesus Christ,—and that it should be applicable to him in so many minute particulars, is of itself a strong presumption that the prophetic history was intended for

* John xiv. 29.

him ; and when it appears that he claimed to be the object of such prophecy, and that there never existed any other person to whom it could in any way whatever be applied, the presumption amounts to proof.

Now, there are some prophecies so clear, that they would almost appear to be written after the events had occurred. When, therefore, by fixing upon those which it is impossible to mistake, we can prove the point in question, there is little reason for any feeling of uneasiness, because we cannot adjust all with extreme exactness ; or, because obscurity may remain upon others. We have only to call to mind the infinite difference in extent of knowledge between the Author and the Writer of the prophecy ; and that in accomplishing the purposes of the Most High, there may be the best reasons for the apparent uncertainty and obscurity which rests upon some, whilst others are so clear. I should readily grant that the prophets themselves did not always fully understand their own predictions, neither, perhaps, were the Evangelists perfectly aware of the beauty and per-

fection of the character which they have delineated.

The Old Testament, beginning with the first formation of the world, extends its history in one continued series through a great length of time and variety of events, making an unbroken thread of history from the creation for three or four thousand years. Different portions of it were written at distant periods of time, by very different writers ; yet all its parts are not only consistent with each other, but have a clear connexion and harmony one with another. From the first prediction which occurs in the Bible, the prophetic curse upon the serpent, and the promise of a Great Deliverer, “ the seed of the woman who should bruise the serpent’s head,” to the clear description of that Great Person by Isaiah, and in the intervening writings of different prophets, during that long period which elapsed between the first promise, and the last prophecy of Malachi, one great object is constantly kept in view—the coming of Christ, and the design of Providence in uniting all things under Him.

Out of these prophetic intimations, it is my plan to select a few which must strike even a careless observer ; which must, at least, excite the attention of the most sceptical, however he may be disposed to account for them.

Is it possible to suppose that different writers, at different times, during a period of fifteen hundred years, all agreed to deceive the world with regard to a person who was to be born some hundred years after the latest of them ! And then, such a person appears exactly answering to the description. In fact, the harmony which exists between the Old and New Testaments, unfolding the great plan of the salvation of mankind, is such, that nothing can possibly account for it, but truth being its basis, and the God of truth its author.

I shall select, therefore, for observation, the institution of the Passover ; the state of the Jews ; some literal and luminous prophecies respecting the Messiah, and the circumstances relating to his time, place or person ; and one remarkable prophecy in the New Testament.

In the sacrifice of the paschal lamb we have

a most striking typical prophecy of the death and sacrifice of our Lord Jesus Christ. "When*
 " two apparently independent events, distant
 " from each other many hundreds, or even some
 " thousands of years, are so connected in the
 " general scheme of Divine Providence, that the
 " one was *designed* to indicate the other, the
 " one is no less *prophetic* of the other, than a
 " *verbal* declaration, that the thing, which forms
 " the antitype, would in due season be accom-
 " plished. Whether a future event is indicated
 " by *words*, or indicated by *other* tokens, the
 " connexion of that event with the words in one
 " case, or the tokens in the other, will be equally
 " a fulfilling of prophecy." The same writer
 has also observed, and it will be of great im-
 portance to keep it in view, as a safe guide in
 our inquiries, that what constitutes a type is its
 being *designed* from the very beginning to pre-
 figure its antitype ; and that our proof of the
reality of this *designed relation* must depend

* Bishop Marsh's Lectures. Part IV. Lect. xix.

entirely on the authority of Christ and his Apostles.

It will be of use to take a cursory view of the origin and circumstances of the institution of the passover—a solemn rite, ordained for a perpetual memorial of the deliverance of the Israelites from the destroying angel, on that memorable night when he *passed over* the houses of the Israelites, but slew the first-born of the Egyptians. That was, indeed, “a night much “to be observed,” when Jehovah led his armies out of Egypt, “with a high hand and stretched “out arm”—the hour of a great change from Egyptian slavery and idolatry to liberty and the worship of the true God—the greatest that can be conceived in the state of a nation. The signal of this great event was the sacrifice of a lamb. Each family were required to take a lamb, *without spot or blemish*, on the tenth day of the month Abib, and to keep it up, and to kill it on the fourteenth day of the month in the evening; *between the two evenings*, according to the Hebrew. The former evening began at the ninth hour of the natural day, or three o'clock after-

noon; the latter at the eleventh. They were to roast it whole, and to eat it in haste; *a bone of it was not to be broken*. It was to be eaten with bitter herbs and unleavened bread, standing, with their loins girded, their shoes on their feet, and their staves in their hands. They were also required to sprinkle the blood of the paschal lamb, with a bunch of hyssop dipped therein, upon the lintel or head-post, and upon the two side posts of the doors of their houses, that the destroying angel, seeing this sign of the protection of the Almighty, might pass over them.

Christ, *our passover*, who was *sacrificed for us*, as St. Paul expressly assures us, expired at the ninth hour, and was taken down from the cross at the eleventh. He was truly *without spot or blemish*, holy, harmless, without sin. In the words of St. Peter,* we were redeemed not with corruptible things, “but with the precious blood of Christ, as *of a lamb without ble-*

* 1 Peter, c. i., v. 19.

*“mish and without spot ; who verily was fore-
 “ordained before the foundation of the world,
 “but was manifest in these last times for you.”*

It is not unworthy of observation that on the *tenth day* Christ entered Jerusalem riding on an ass, the people bearing palm branches and crying Hosanna. The singular injunction, that a bone of the paschal lamb should not be broken, has a most remarkable circumstance, which took place in the death of our Lord, corresponding to it ;—He was crucified as a common malefactor, and it was the universal custom to break the legs of such criminals on the cross ; yet so did the Providence of God order it, that a bone of him was not broken. The exact fulfilment of this prophetic type is recorded by St. John.*
 “ But when they came to Jesus, and saw that
 “ he was dead already, they brake not his legs :
 “ —For these things were done, that the scrip-
 “ ture should be fulfilled, a bone of him shall
 “ not be broken.” It was foretold also in ex-

* John ch. xix., v. 33, 34, 35, 36.

press words by David.* Other resemblances might be traced ; I shall, however, only remark that our Lord rose from the dead on the day (the second day of the paschal week) on which the *wave sheaf*, or first fruits of the barley harvest was offered ; † a circumstance which St. Paul has so beautifully applied, “ Now is “ Christ risen from the dead, and become the “ *first fruits* of them that sleep.”

The present state of the Jews, fulfilling prophecy so exactly, and exhibiting so plain and unequivocal a proof of divine interference, offers itself next to our notice. It seems impossible that any person, in the slightest degree conversant with history, should read over the twenty-sixth chapter of Leviticus and the twenty-eighth of Deuteronomy, without perceiving how clearly they describe the past and present state of the Jewish nation. Let us refer to the twenty-eighth chapter of Deuteronomy. The part of this chapter which more particularly relates to the

* Psalm xxxiv. 21.

† John xix. 31.

Roman captivity and their subsequent and present state, begins at the forty-ninth verse ; and the history of the siege of Jerusalem by the Romans, the immense slaughter, the numbers who perished by the horrors of famine, attest the exact fulfilment of the prophecy. The siege happened at the period of the celebration of the Passover, when the Jews flocked to Jerusalem, not only from every corner of Judea but from the remotest countries whither they were scattered, so that the numbers collected at this festival were immense. In verse fifty-ninth we read, " Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance." Their captivity has now subsisted upwards of 1700 years ; far exceeding the length of all their former captivities. The verse quoted particularly indicates this. And again after a few verses we read, " And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest : but the Lord shall give thee there a trembling heart, and

“ failing of eyes, and sorrow of mind : and thy
 “ life shall hang in doubt before thee ; and thou
 “ shalt fear day and night, and shalt have none
 “ assurance of life.” They are dispersed among
 all nations ; there is hardly a country in which
 some are not to be found, yet they live every
 where as a distinct people. Their very disper-
 sion has contributed to their preservation. Had
 they been collected into one mass, they would
 probably long ago have been destroyed, during
 some of those periods of rage, fury, and per-
 secution which prevailed against them. But
 being scattered among all nations, when per-
 secuted in one, they have fled to another. They
 have been banished from country to country.
 “ *In many places they have been banished,
 “ and recalled, and banished again. We will
 “ only just mention their great banishments in
 “ modern times, and from countries very well
 “ known. In the latter end of the thirteenth

* Newton on the Prophecies. Vol. 1. p. 192.

“ century they were banished from England by
“ Edward I., and were not permitted to return
“ and settle again till Cromwell’s time. In the
“ latter end of the fourteenth century, they
“ were banished from France (for the seventh
“ time says Mezeray) by Charles VI. ; and ever
“ since they have been only tolerated, they have
“ not enjoyed entire liberty, except at Metz,
“ where they have a synagogue. In the latter
“ end of the fifteenth century, they were
“ banished from Spain by Ferdinand and Isa-
“ bella ; and, according to Mariana, there were
“ a hundred and seventy thousand families, or
“ as some say, eight hundred thousand persons
“ who left the kingdom : most of them paid
“ dearly to John II. for a refuge in Portugal,
“ but within a few years were expelled from
“ thence also, by his successor Emanuel. And
“ in our own time, within these few years, they
“ were banished from Prague by the Queen
“ of Bohemia.” The prophecies concerning
this people have not yet received their full
completion. Their restoration and conversion

are plainly foretold by Moses,* by Isaiah,† and most clearly by St. Paul.‡ But the manner in which this will be effected, and the circumstances which are to attend it, have not been revealed.

Some writers have indeed indulged their fancy in speculations concerning this, beyond what is revealed. Such speculations may be visionary; but nothing should shake our firm reliance in the unequivocal promises of scripture. Bishop Newton concludes his view of the prophecies of the Old Testament, relative to the present state and condition of the Jews, with the following remarks: “What stronger, “and more convincing arguments,” he observes,§ “can you require of the truth both of “the Jewish and of the Christian religion? “The Jews were once the peculiar people of

* Deut. ch. xxx., v. 1 to 6.

† Isaiah, ch. lx., v. 1 to 11.

‡ Rom. xi., v. 25.

§ Newton on the Prophecies. Vol. 1., p. 241.

“ God : and as St. Paul says, (Rom. xi. 1)
 “ *Hath God cast away his people? God*
 “ *forbid.* We see that after so many ages they
 “ are still preserved by a miracle of Providence
 “ a distinct people ; and why is such a conti-
 “ nual miracle exerted, but for the greater
 “ illustration of the divine truth, and the better
 “ accomplishment of the divine promises, as
 “ well as those which are yet to be, as those
 “ which are already fulfilled? We see that
 “ great empires, which in their turns subdued
 “ and oppressed the people of God, are all come
 “ to ruin ; because, though they executed the
 “ purposes of God, yet that was more than
 “ they understood ; all that they intended was
 “ to satiate their own pride and ambition, their
 “ own cruelty and revenge. And if such has
 “ been the fatal end of the enemies and oppres-
 “ sors of the Jews, let it serve as a warning
 “ to all those, who at any time, or upon any
 “ occasion, are for raising a clamour and perse-
 “ cution against them.”——“ We should con-
 “ sider, that to them we owe the oracles of
 “ God, the scriptures of the New Testament

“ as well as the Old ; we should consider, that
 “ *the glorious company of the Apostles, as well*
 “ *as the goodly fellowship of the Prophets, were*
 “ Jews ; we should consider, that *of them, as*
 “ *concerning the flesh, Christ came, the Saviour*
 “ of the world : and surely something of kind-
 “ ness and gratitude is due for such infinite
 “ obligations. Tho’ they are now broken off,
 “ yet they are not utterly cast away. *Because*
 “ *of unbelief, as St. Paul* argues, they were*
 “ *broken off, and thou standest by faith ; Be not*
 “ *high-minded, but fear.* There will be a time,
 “ when they will be grafted in again, and again
 “ become the people of God ; for as the Apostle
 “ proceeds, *I would not brethren that ye should*
 “ *be ignorant of this mystery (lest ye should be*
 “ *wise in your own conceits) that blindness in*
 “ *part is happened to Israel, until the fulness of*
 “ *the Gentiles be come in ; and so all Israel*
 “ *shall be saved.*”

I shall now proceed to an illustrious and

* Rom. xi., v. 20.

splendid example of literal prophecy, contained in the fifty-third chapter of Isaiah, which gives as plain and circumstantial description of the suffering, death, and interment of our Saviour, as any historical narrative of events which had actually taken place, could possibly exhibit. Opening with the prophet's complaint of the unbelief of the Jews, and at their being offended at the apparent lowness of the Messiah's condition, it proceeds in the third and following verses to delineate all the circumstances of Christ's sufferings, atonement, unjust trial, death, and entombment, with astonishing accuracy. It is said, from good authority, that this prophecy made so strong an impression upon the dissipated and sceptical Lord Rochester, that he declared that in all history he could find no one but Jesus Christ, with whose character this chapter could agree; and that it effected his conversion. It is, indeed, in all respects complete. It has the advantage, as Paley has observed, of being intermixed with no other subject, but is entire, separate, and uninterruptedly directed to one scene of things;

and *the application* to the evangelic history is plain and appropriate.

The Jews themselves (though it affords the strongest evidence against them) allow that it is *the prophecy of Isaiah* and consequently it was written 750 years before the birth of our Lord. That it was written long before the event it predicts, if it be necessary to prove that which is allowed by all parties, is thus concisely shewn by Bishop Marsh. "It is,"* he observes, speaking of this chapter, "a constituent part of the Septuagint Version, as well as of the Hebrew Bible: and therefore must have existed in the Hebrew Bible at the time when that version was made. It is well known that this Greek version was begun, if not completed, in the time of Ptolemy Philadelphus, King of Egypt (B. C. 285): and if the translation of the prophetic books was *not* made at the same time with that of the Pentateuch, it *cannot* have

* Bishop Marsh's Lectures. Part VII., Lect. xxxi., p. 13.

“ been deferred to a later period, than that of
 “ Ptolemy Philometor (B. C. 172). For in
 “ *his* reign the Jews of Egypt, in imitation of
 “ the Jews of Palestine, adopted the practice
 “ (previously confined to the Pentateuch) of
 “ reading in the synagogue Lessons from the
 “ Prophets. And this practice could not have
 “ been adopted by the Egyptian Jews, without
 “ a Greek translation. The fifty-third chapter
 “ of Isaiah, therefore, *must* have existed in the
 “ Hebrew Bible before the time of Ptolemy
 “ Philometor. It must have been written,
 “ therefore, at a time, and under circumstances,
 “ which placed a knowledge of the events pre-
 “ dicted, beyond the reach of human foresight.
 “ Consequently it is a *true* prophecy, a *divine*
 “ prophecy.” The reader may perhaps be
 aware that the ninth verse has been translated
 by Bishop Lowth.*

“ And his grave was appointed with the wicked ;
 “ But with the rich man was his tomb.”

* The reader will do well to consult the notes in Lowth's
 Isaiah, referring to this verse.

A very acute and eminent critic,* would render the last clause of the verse rather differently, and perhaps still more accurately, "In his death he resembled the rich." This has been adopted by Dathe and approved by Bishop Marsh. The force of the verse might, perhaps, be in some measure expressed, by the following version ;

" And his grave was appointed with the wicked."

—OR,

" It was destined that his grave should be with the
" wicked ;

" But in his death he resembled the rich."

The Jewish rulers intended that he should be buried with the common malefactors ; but in the manner of his interment he resembled the rich. Whichever translation may be adopted, the application is sufficiently obvious. The same evangelical prophet who has thus circumstantially foretold the humiliation and sufferings

* Capellus—see Note (G.)

of our Lord and Saviour, describes in these magnificent terms, the real grandeur of that Glorious Person, who took our nature upon him, and was made man, of the family of David, of the tribe of Judah.

* “ Unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice, from henceforth even for ever.”

The angel’s address to the blessed virgin is in exact agreement with this prophecy, and an application of it ; “ He† shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his father David : and he shall reign over the

* Isaiah ix. v. 6, 7.

† Luke ch. 1. v. 32, 33.

“ house of Jacob for ever ; *and of his kingdom there shall be no end.*” This prophecy of Isaiah which was delivered in the days of Hezekiah, king of Judah, can apply to one person alone — the Messiah. Bishop Lowth renders the Hebrew which we translate “ Everlasting Father,” by “ Father of the everlasting age.” This translation, however, leaves out the eternity *a parte ante*, which is contained in the original, though it conveys the idea of the eternity *a parte post*. If I might venture to suggest any alteration in the received translation, and I do it with great diffidence, I should observe that the Hebrew words which are there translated “ The Everlasting Father ” would be more accurately rendered “ The Everlasting,” omitting the word “ Father.” Literally rendered they would be “ The Father of an age,” or, “ Father of Eternity,” which by a frequent *oriental idiom is equivalent to “ Possessor of eternity ”— absolutely, therefore, eternal, hav-

* See Note (H.)

ing in himself immortality. The idea which, I think, the words were designed to convey, is the same with that thus nobly expressed by Sir Isaac Newton, in his Scholium Generale. “*Durat semper et adest ubique, et existendo semper et ubique, spatium et duratimem constituit.*”

I shall adduce only three more literal prophecies from the Old Testament, which I have selected because they are so peculiar as to admit but of one specific application, and have been so plainly fulfilled, that no manner of doubt can rest on the mind of any reader of the Gospel history concerning their accomplishment. The first points out the very place where our Saviour should be born, which, though apparently accidental to the eye of man, was thus clearly, long before that event took place, marked out by the prophet Micah.* “But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet

* Ch. 5. v. 2.



“ out of thee shall He come forth unto me,
 “ that is to be ruler in Israel, whose goings
 “ forth have been of old from everlasting.”
 The application of the first part of this prophecy was decided at the time of our Saviour’s birth, by the most respectable Jewish synod that ever sate, convened by Herod, to determine from prophecy the birth-place of the Messiah, which they agreed to be Bethlehem, upon the authority of Micah, which they cited.* This prophecy crowns the whole chain of prophecies descriptive of the several limitations of *the blessed seed of the woman*, to the line of *Shem*, to the family of *Abraham, Isaac*, and *Jacob*, to the tribe of *Judah*, and to the royal house of *David*, here terminating in his birth at *Bethlehem*, “ the city of David.” It clearly distinguishes his human nature and birth-place from his eternal and divine nature. The New Testament begins with his human birth at Bethlehem, the miraculous circumstances of

* Matthew xi. v. 6—see Hales’s Chronology. Vol. 2
 p. 460.

... of St. Ma-
 ... is plainly
 ...
 ... cite, (taken
 ... of Zachariah, were
 ... by St. Matthew
 ... the completion of
 ... circumstantial accu-
 ... by tall the
 ... daughter of
 ... Jerusalem : be-
 ... and riding upon
 ... and upon a colt the foal of an ass."

Our Lord, in his last journey from Galilee
 to Jerusalem, stops at the foot of Mount Olivet,
 and sends two of his disciples to a neighbouring
 village, to provide an ass's colt to convey him
 from that place to the city, distant not more
 than half a mile. Jesus seated on the ass's
 colt enters Jerusalem, declaring by this, the

* Matthew xxi. 5.
 † John xii. 15. Mark xi. Luke xix.

completion of that prophecy in Him—that He was that King at whose coming Zion was to rejoice. The multitudes, it should seem, acknowledge the completion of the prophecy, and proclaim Jesus, “that blessed one who should come in the name of the Lord—Hosanna in the highest.”

The last prophecy of the Old Testament which I shall bring forward, is taken from the tenth verse of the twelfth chapter of Zechariah. “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.” This verse predicts a circumstance, wholly unprecedented, which took place after the death of our Lord; viz., the piercing of his side with a spear, which is the completion of a very remarkable prophecy concerning the Messiah’s sufferings. It is recorded by St. John; “But when they came to Jesus, and

“ saw that he was dead already, they brake not
 “ his legs : But one of the soldiers with a spear
 “ pierced his side, and forthwith came thereout
 “ blood and water. And he that saw it bare
 “ record, and his record is true : and he
 “ knoweth that he saith true, that ye might
 “ believe. For these things were done, that
 “ the Scripture should be fulfilled, A bone of
 “ him shall not be broken. And again another
 “ Scripture saith, *They shall look on him whom*
 “ *they pierced.*”* And in the Revelations, this
 very circumstance which the Evangelist saw, is
 thus alluded to, and confirmed as it were again.
 †“ Behold, he cometh with clouds ; and every
 “ eye shall see him, and they also which
 “ pierced him : and all kindreds of the earth
 “ shall wail because of him. Even so, Amen.”

I shall conclude this chapter by one prophecy
 of the New Testament, which will remain an
 everlasting monument, through future ages, of
 the truth of the Christian Religion. I allude

* John xix. v. 33—37.

† Rev. i. v. 7.

to our Lord's minute and circumstantial prophecy of the destruction of Jerusalem, recorded by the *three first Evangelists, containing a detail of the invasion of Judea by the Romans ; of the escape of the Christians ; of the siege of Jerusalem ; of the total demolition of the Temple ; of the captivity of the Jews and their dispersion into all nations. In St. Luke's Gospel this prophecy begins at the fifth verse of the twenty-first chapter, "And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, &c." and concludes with the following words of the twenty-fourth verse, "and they shall fall by the edge of the sword, and shall be led away captive into all nations ; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." In the nineteenth chapter of this Gospel (verses 41-44) we read "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even

* Matthew xxiv., Mark xiii., Luke xxi.

“ thou, at least in this thy day, the things which
 “ belong unto thy peace; but now they are hid
 “ from thine eyes. For the days shall come
 “ upon thee that thine enemies shall cast a
 “ trench about thee, and compass thee round,
 “ and keep thee in on every side, and shall lay
 “ thee even with the ground, and thy children
 “ within thee; and they shall not leave in thee
 “ one stone upon another: because thou knewest
 “ not the time of thy visitation.”

It is well known that the event took place exactly as the prophecy foretold; and we learn it from a most unexceptionable quarter, from Josephus, a Jewish and contemporary historian. Now there are but two possible ways in which the inference can be avoided, that the person who uttered the prophecy was divinely inspired, and that Christianity is true. The first would be, to prove that the prophecy was written after the event. The second would be, to shew, that the event was of such a sort, that a person of great political sagacity, might have foreseen it, without the Divine assistance. We will consider both objections.

However various the opinions of different critics have been with regard to the time of the composition of each of the three first Gospels, *all invariably agree* in assigning to each of them dates earlier than that of the destruction of Jerusalem. I should indeed hardly suppose that any one would venture, in opposition to the *concurrent* testimony of ancient writers, to maintain that all the three were written after that event; and if only one, recording the prophecy, had been written before the destruction of Jerusalem it would be sufficient.

Again, it is well observed by Paley that “ this
 “ judgment of antiquity is confirmed by a strong
 “ probability, arising from the course of human
 “ life. The destruction of Jerusalem took
 “ place in the seventieth year after the birth of
 “ Christ. The three evangelists, one of whom
 “ was his immediate companion, and the other
 “ two associated with his companions, were, it
 “ is probable, not much younger than he was.
 “ They must, consequently, have been far ad-
 “ vanced in life when Jerusalem was taken :
 “ and no reason has been given why they should

“ defer writing their histories so long.” Now this should be sufficient to satisfy any candid mind, that the three first Gospels were written before the destruction of Jerusalem ; but we can, I *think*, bring *positive* proof that St. Luke’s Gospel was written before that event. That this Gospel was written before the Acts of the Apostles, is obvious from the statement of the writer himself, viz. that the Acts are a continuation of the history contained in the Gospel, which was composed and published long before. *By the introduction of the Gospel, where the author particularly addresses himself to his friend Theophilus, his whole intention at that time appears to have been to give a history of our Lord’s life, teaching, and miracles. And even in concluding the Gospel, no hint is given of any continuation or further history then in view. Again, in the beginning of the Acts, when he addresses the same friend, he speaks of the Gospel as of a treatise which he had composed

* See Campbell on the Gospels. Vol. 3. p. 217.

on a former occasion, and which was then well known. The Acts reach to the end of the last year of St. Paul's first imprisonment at Rome, which brings them to about the year 63. Had any remarkable events in St. Paul's history, (viz. his second imprisonment at Rome, or his martyrdom,) been at that time known to such a writer as St. Luke, he would have recorded them. It is not credible that he could have been ignorant of them; for in the second Epistle of St. Paul to Timothy, written, without all doubt, during the Apostle's second imprisonment at Rome, on the eve of his martyrdom, he says "only Luke is with me." It appears to me, therefore, quite evident that the Acts were written before St. Paul's second imprisonment at Rome, or at least before his martyrdom, which happened four or five years before the destruction of Jerusalem. And as the Gospel was written long before the Acts, it must have been written long before the destruction of Jerusalem.

We will now consider the second objection; few will place any reliance in the first. It

may be said that there is no necessity to have recourse to Divine prescience to account for the prediction, as the event might have been foreseen by an acute observer of the times—that the seeds of rebellion were sown—the train laid. How very far this supposition (the only resource left to the sceptic) is from being founded in truth, or from deriving any support from the state of things, and how remote from all possibility of human foresight such an event was, has been shewn by Michaelis in a manner equally interesting and satisfactory. * “It were a bold assertion that “by accident alone was fulfilled a prediction “thus circumstantially delivered and thus precise in limiting the period of its accomplishment. *Verily I say unto you this generation shall not pass, till all these things be fulfilled.* “—Although, there existed so early, as the “year in which Christ was crucified, various “causes which afterwards contributed to the

* Bishop Marsh's Michaelis Vol. 1 p. 10.

“ storm, that broke over Jerusalem, yet from
“ these causes neither the destruction of the
“ city, nor even the Jewish war would have
“ followed, had not a number of unexpected,
“ and at the same time improbable circum-
“ stances arisen, of which no one by human
“ means during the life of Christ, or even the
“ lives of St. Peter and St. Paul could have
“ had the smallest conception. The injustice
“ of the Roman Governors, which at length
“ excited a general rebellion, did not arise to
“ such a pitch as to become intolerable till long
“ after the death of Christ ; the administration
“ of Pilate compared with that of his succes-
“ sors was virtuous, and the government also
“ of these when compared with that of Gessius
“ Florus the last Procurator of Judæa, whose
“ cruelties drove the nation to despair, and who
“ purposely forced them to an open rebellion,
“ in order to avoid, what the Jews had threat-
“ ened, an accusation before the Roman Em-
“ peror. This Florus was the successor of
“ Albinus, and Albinus that of Festus, under
“ whose administration St. Paul was sent pri-

“ soner to Rome. No political wisdom could
“ have predicted these events so early as the
“ crucifixion, or even during the period in which
“ were written the apostolic epistles. The
“ troops likewise which lay in garrison at Cæ-
“ sarea, and afterwards fanned into an open
“ flame the sparks of rebellion, which seemed
“ almost extinguished, had been commanded by
“ the Emperor Claudius to leave their native
“ country, and march into Pontus, he intending
“ to supply their place by a garrison more at-
“ tached to Rome. Had this command been
“ executed, it is probable that no Jewish war
“ would have followed, and no destruction of
“ Jerusalem. But they sent a suppliant em-
“ bassy to Claudius and obtained permission to
“ remain. Josephus makes on this occasion the
“ following remark : ‘ These are the persons,
“ who occasioned the dreadful calamities which
“ befel the Jews, and laid during the govern-
“ ment of Florus the foundation of those troubles
“ which afterwards broke out into an open war,
“ on which account they were banished from
“ the province by order of Vespasian.’ The

“ circumstance which gave birth to these mis-
“ fortunes is so trifling in itself, that indepen-
“ dent of its consequences it would hardly
“ deserve to be recorded. In the narrow en-
“ trance to a synagogue in Cæsarea some
“ persons had made an offering of birds, merely
“ with a view to irritate the Jews. The insult
“ excited their indignation, and occasioned the
“ shedding of blood. Without this trifling acci-
“ dent, which no human wisdom could have
“ foreseen even the day before it happened, it
“ is possible that the prophecy of Christ would
“ never have been fulfilled. For the Jews were
“ resolved at all events to avoid an open re-
“ bellion, well knowing the greatness of their
“ danger, and submitted to be oppressed by the
“ Roman Governor, in the hope of laying their
“ complaints before the throne of the Emperor.
“ But, Florus, regardless of the submission and
“ intreaties of the Jews, and even of the inter-
“ cession of Berenice, designedly converted
“ this private quarrel into public hostilities, and
“ compelled the Jewish nation to rebel against
“ its will. But, notwithstanding this open re-

“ bellion, a variety of circumstances occurred,
“ which seemed to render the destruction of the
“ temple an event highly improbable ; the recall
“ of Vespasian into Italy when Jerusalem was
“ in danger, and the gentle character of Titus,
“ who succeeded to the command of the Roman
“ army in Judæa, gave little ground to expect so
“ dreadful a calamity. It appears, therefore,
“ from this whole detail, whose length the dig-
“ nity of the subject will excuse, that no human
“ wisdom during the life of Christ could have
“ foreseen the destruction of the temple, and
“ therefore that the wisdom which uttered the
“ prophecy was divine.”

CHAPTER IV.

OF ST. PAUL.

THE life and writings of St. Paul, afford the most complete and satisfactory proof of the truth of the Christian Religion. They are a strong bulwark, against which infidelity in vain directs its attack ; whilst at the same time they act as a strengthening and uniting link, enabling us to trace clearly the connection between the first germ and the subsequent fuller development of that good seed sown by the Saviour of the world. As though they were intended for that purpose by the same wise and merciful

Providence who miraculously converted the great Apostle of the Gentiles, they meet every objection which the heart of unbelief could devise, or misapplied criticism support.

The questions of authorship and of the persons to whom the epistles were written, are not left to doubt or conjecture. St. Paul, in the solemn character of the Apostle of Jesus Christ, writing to his beloved converts, declares himself the author of the letters he sends to them. In his epistle to the church of Thessalonica, one of the first written, he charges them to read the epistle publicly in the church unto all the holy brethren. “* I charge you by the Lord, that this epistle be read unto all the holy brethren.” The transactions to which the letters refer, were not carried on in secret. “These things were not done in a corner.” Many of the epistles are written to Christian communities in the most celebrated cities of antiquity, Corinth, Ephesus, Philippa, Thes-

* 1 Thess. ch. v. v. 27.

salonica, Rome. In his first epistle to the church of Corinth, St. Paul severely reproveth various disorders and irregularities which had crept in among them; and appeals to miracles, strictly and properly so called, which he himself had worked, and to miraculous gifts which subsisted in that very church; that is, which some of those whom he addressed, themselves possessed. Now, it is not credible that St. Paul would have made this appeal to the very persons before whom he declares he worked the miracles, if it had not been true; as it could only have procured him their scorn and contempt. And as to his letter, they would have rejected that, as an insult to their understanding. But so far from this being the case, we know, that his letters were constantly read and highly valued; and that the Corinthians as well as the Galatians received the Apostle as an "angel of God." This proves the appeal was true. Frequently the date of an epistle is clearly inferred from circumstances connected with it, related incidentally in the epistle itself.

But farther, St. Paul is an independent wit-

ness, and it is the peculiar advantage of his testimony, that it is detached from the evidence of the rest of the Apostles, and is of itself, sufficient to establish the truth of our religion. St. Paul declares that he received the gospel neither from the Apostles, nor together with them ; “ For I neither received it of man, neither was I taught it but by the revelation of “ Jesus Christ.”* He declares that he saw our Lord Jesus Christ after his ascension.

These epistles have also been constantly read in the churches to which they were addressed, (agreeably to the solemn charge given in the earliest of them) as well as in other Christian communities, through the different and distant provinces of the Roman empire ; and their authenticity supported by an unbroken chain of evidence extending from the first to the present age, as I have fully proved in a former chapter. But the writings themselves independently of all external evidence bear the unequivocal marks

* Gal. ii. v. 12.

of authenticity and truth. This has been shewn beyond the possibility of doubt in that ingenious and original work, the “*Horæ Paulinæ*,” of Paley. That the reader may be induced to consult this work, or at least that he may not be wholly unacquainted with what has actually been proved on this most important subject, I shall attempt to explain its purport in a very short and cursory way.

The object, then, of the “*Horæ Paulinæ*,” is to trace those marks of authenticity and truth existing in the thirteen epistles of St. Paul, and in the Acts of the Apostles, which result from the writings themselves, from a comparison of their different parts : i. e. of the epistles with each other, and with the history. In the words of Paley, “The reader is at liberty to
 “suppose these writings to have been lately
 “discovered in the library of the Escorial, and
 “to come to our hands destitute of any extrinsic
 “or collateral evidence whatever ; and the ar-
 “gument offered is calculated to shew, that a
 “comparison of the different writings would,
 “even under these circumstances, afford good

“reason to believe the persons and transactions
 “to have been real, the letters authentic, and
 “the narrative in the main to be true.”

The history contains an account of the Christian churches to whom the epistles were addressed, and of St. Paul's intercourse, with the persons to whom they are written. The epistles are connected with the history by their particularity and by numerous circumstances which are found in them. An examination and comparison of these circumstances, shew that the history and the epistles are independent documents,* unconsulted by

* The following instances, among many others, are given by Paley. In comparing the second Epistle to the Corinthians with the Acts of the Apostles, we perceive positive evidence that neither was borrowed from the other. Titus, who bears a conspicuous part in the epistle, is not mentioned in the Acts at all. St. Paul's sufferings as enumerated ch. xi, v. 24. cannot be made out from his history as delivered in the Acts; nor would this account have been given by a writer, who either drew his knowledge of St. Paul from that history, or was careful to preserve a conformity with it.

The Epistle to the Galatians, and the Acts of the Apostles were evidently written without any communication with each other. To mention one out of many reasons. “The journey into Arabia,” mentioned in the Epistle, and omitted

each other. Very minute articles of the history are oftentimes recognised in the epistles, by allusions and references which can neither be imputed to design, nor, without a foundation in truth, be accounted for by accident. Such allusions prove the *facts and circumstances in the history to be true.*

Paley also observes, “ that the more minute
 “ and oblique the coincidence, and the more
 “ circuitous the investigation, the more con-
 “ clusive the argument deduced from it; be-
 “ cause the agreement which finally results is
 “ thereby farther (or rather wholly) removed
 “ from the suspicion (or even possibility) of
 “ contrivance, art, or design. Obvious and ex-

in the history, affords full proof that there existed no correspondence between the writers. If the narrative in the Acts had been made up from the Epistle, it is impossible that the journey should have been passed over in silence; if the Epistle had been composed out of what the author had read of St. Paul's history in the Acts, it is unaccountable that it should have been inserted. The same holds good in other epistles when compared with the history.

“plicit agreements will also often occur in
 “genuine writings, but it cannot be proved that
 “they are peculiar to these and therefore little
 “stress is laid upon them.” *I may add, how-
 ever, that these broad and obvious agreements
 will almost necessarily occur in some cases ;
 where, for instance, the history records certain
 remarkable and similar events which could not
 have failed to have made a strong impression
 on the minds of those who bore a part in the
 transactions recorded ; as a series of severe
 persecutions, attended with peculiar circum-
 stances of imminent personal danger, following
 each other at particular places in quick suc-
 cession ;—in such a case, should the writer of
 the epistle have occasion to allude to the same
 events, nothing is more likely or more natural,
 than that he should mention them exactly in the

* In the remarks which follow, I have had in view certain
 objections started by a learned and able writer, (Dr. Hales)
 to whose works I have often referred, and from whom I
 am sorry to differ, though I am compelled to do so on this
 occasion.

same *order* in which they took place ; that is, in the *order* in which they are related in the history. Here we may expect the coincidence would be exact. And this is also what we find.*

It remains now only to produce examples of undesigned coincidence, but for these I must refer the reader to the work itself, where he will find them in great variety, and stated with the utmost clearness. The following observations, occurring at the close of the work we have been considering, are very important. “ St. Paul’s letters furnish evidence (and what better evidence than a man’s own letters can be desired) of the soundness and sobriety of his judgment. *His caution in distinguishing between the occasional suggestions of inspiration, and the ordinary exercise of his natural understanding, is without example in the history of human enthusiasm.*”

Lord Lyttleton, referring to St. Paul’s noble

* Compare 2 Tim. ch. iii. v. 11 and Acts ch. xiii.—and xiv.

description of charity,* asks, “ did ever enthusiast prefer that benevolence (which is here meant by charity) to faith and to miracles, to those religious opinions which he had embraced, and to those supernatural gifts and graces which he imagined he had acquired ; nay, even to the merit of martyrdom ?”†

But a convincing proof of the truth of St. Paul’s history, arises from the epistles themselves, *without comparing them* with any document or narrative whatever. For they exhibit an earnestness, a tenderness, an energy, which carry the fullest conviction that they must relate to real circumstances. An air of seriousness, and an awful sense of responsibility are apparent in every page, united frequently with an astonishing depth of thought, and grandeur of conception. Nothing counterfeit, no heated imagination, nothing but the realities of the truths he unfolds, and the powerful impression

* 1 Cor. xiii. v. 1—3.

† *Horæ Paulinæ*. pp. 366, 368.

they had made on his mind, could produce these effects.

In reading his Epistle to the Romans, abounding with traits of exquisite sensibility, and evincing "a sympathetic penetration into the retirements of the human heart;" it is difficult not to participate, in some degree, those feelings of grief and sorrow which he expresses when he is obliged to mention the ungrateful truth,—that the Jews, his brethren, his kinsmen, had rejected the Messiah; and that God had rejected them. His heart's desire and prayer for Israel was, that they might be saved.

In his Epistle to the Ephesians, after he has expatiated on the exceeding greatness of the love of Christ, and borne along by the glorious subject, has given way to bursts of feeling, and of eloquence the most pathetic and sublime, touching with a master's hand "those mysterious chords to which all the social sympathies of our frame are responsive," and soaring into regions far beyond the reach of mortal sight, he descends with steady wing from this

immense elevation, and concludes his noble epistle with a luminous exposition of the duties and even decorums of life, and by a most earnest and affectionate exhortation to the observance of them.

“I therefore, the prisoner of the Lord, beseech you to walk worthy of the vocation wherewith ye are called ; With all lowliness and meekness, with long suffering, forbearing one another in love : Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling : One Lord, one faith, one baptism ; One God and Father of all, who is above all, and through all, and in you all.”*

He thus incontrovertibly establishes the soundness of his judgment, in impressing on his converts the important truth, that the magnificent prospects which he opens, and the deep mysteries which he unfolds, are by no means disclosed

* Ephesians iv. v. 1—6. See chapters iv. v. vi.

to excite admiration or to gratify the fancy ; but that they may exercise a permanent influence on the conduct, and administer consolation and encouragement under the sorrows and trials of life.

What, but truth, and the expectation of that glorious inheritance which awaited him in the mansions of the blessed, could have inspired such a passage as the following, written on the eve of his martyrdom? “ * For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love his appearing.” †

* 2 Tim. iv. 6—8.

† The little chronological sketch of some of the principal events of St. Paul's life, given at the end (Note I.) is intended as a guide to those only who have *never* compared the Epistles of St. Paul with the history in the Acts of the Apostles. The *leading* dates, it is presumed, are right ; with regard to others, a difference of opinion may exist.

CHAPTER V.

OF THE TRUTH OF THE GOSPEL HISTORY.

It is observed by Ferguson in his *Principles of Moral and Political Science, (and the remarks are particularly applicable to the present inquiry) that, "The evidence of Testimony is " so far inferior to that of perception, as it " brings the additional defects which lie open " to doubt, with respect to the competence of " the witness, his capacity of observation, or " *his caution to avoid being himself deceived ;*

* Vol. 1 p. 85.

“ his veracity, the inducements he may have to
 “ deceive, or his ability to resist them.” And
 again ; “ The circumstances that enforce the
 “ credit of a witness, his known veracity, his
 “ want of any temptation to depart from it, or
 “ *his declaration being the reverse of what his*
 “ *temptations would lead him to make, as they*
 “ carry the evidence of testimony to its highest
 “ *measure, may amount in their effect to entire*
 “ *conviction.*” What circumstance then, that
 the most scrupulous inquirer can desire, is there
 wanting to enforce the testimony of the eleven
 Apostles to the fact of the resurrection of
 Christ? It was impossible that they could be
 *deceived. They had been the constant com-
 panions of our Lord, selected beforehand as in
 all respects competent and proper witnesses.

* It would not be right to pass over unnoticed Hume's
 sophistical argument against miracles. For a statement,
 therefore, of this argument, and for an excellent refutation
 and exposure of its fallacies by James Douglas, esq., in his
 valuable work “Errors regarding Religion,” I refer the
 reader to Note (K.)

They had every inducement that worldly interest could offer, to have been *silent* about the fact, if it had taken place, instead of proclaiming it; for the publication of it was inevitably attended with the certain ruin of all their plans of secular advancement, as well as with imminent personal danger. But what was their conduct?

At first they were unwilling to believe the report of some of their own number that Christ was risen—not only cautious to avoid being deceived, but carrying their incredulity to a blameable excess, so as to draw upon themselves the reproof of our Lord. On a sudden, these too cautious and timid disciples, who had forsaken their master in the hour of peril, come forward boldly, and proclaim his resurrection, on every occasion, undismayed by threats, imprisonment, and tortures. They are *all ready* to lay down their lives in attestation of the truth of this glorious fact; and many of them are numbered among the noble army of martyrs. Now, it is not in the power of man to give a greater proof of the *sincerity* of his belief, than by a voluntary martyrdom.

If he suffer for a point of doctrine, or for an opinion, his martyrdom unquestionably proves the sincerity of his belief in that doctrine or opinion ; but not that the doctrine is true, or the opinion just. If a man lays down his life in attestation of a fact, it proves, in the strongest manner, his thorough conviction of the truth of that fact. The martyrdom, therefore, of the Apostles, and of the other witnesses, in attestation of the truth of the resurrection, proves their thorough conviction of the truth of that fact ; and as it was one, upon which they could not possibly have been deceived, it proves the truth of the resurrection.

Is it *possible* to believe that eleven timid followers of a person who was crucified as a malefactor, would, in defiance of the ruling powers who had condemned their leader, go about and publish every where that, the very person so crucified was risen from the dead ; or that they could make any converts to this belief, if it had not been true? Nay more, they not only declare the truth of this fact, but proclaim that salvation is only to be ob-

tained by believing in this crucified man. This was unambiguously to charge the rulers among their own nation with the crime of the deliberate murder of an innocent and holy person. And is it credible, that a few plain and humble men, without reputation, authority, wealth, or learning, should have influence, though opposed by those who combined all these advantages, to gain converts to this doctrine, and to the truth of this fact, unless they had been supported by the arm of the Almighty? But thousands of the Jews did believe them, and that at a time very shortly after the great event had taken place, when each one had ample opportunity of ascertaining its truth. We know that three thousand were converted in one day to the faith of this crucified and risen Saviour, a few days after his ascension, and only fifty-two days after his crucifixion, and that *at Jerusalem itself, the scene of it.*

It appears to me perfectly certain that if Christ had not risen from the dead, the whole matter would have ended, his disciples would have betaken themselves to their usual occupa-

tions, and we should never have heard of the name of Christianity. Let a person only reflect steadily upon the state of things then existing, and he will perceive, that this must inevitably have been the case. Then let him consider under what circumstances, and against what an opposition the religion did spread and flourish—so as “ finally to erect the triumphant banner of the Cross on the ruins of the Capitol;”—and it will, even on this ground, be impossible for him to doubt of the truth of the resurrection.

To the testimony of the eleven Apostles, we must add that of the five hundred brethren who saw our Lord after his resurrection. Neither must we omit the confirmation afforded by the three thousand, for it is very important, though not at all of the same kind with that of the Apostles. But we have not concluded our evidence. For there yet remains the remarkable and unimpeachable testimony of St. Paul, who from being the implacable adversary and furious persecutor of the Christian faith, became its powerful advocate and intrepid defender. The attes-

tation of an enemy is always regarded as peculiarly favourable. The personal testimony of St. Paul at his conversion,—an event, which he has himself openly and fully related, with all its miraculous circumstances on two public and memorable occasions, before the Jewish multitude,* and before Festus and King Agrippa†—corroborates in the highest degree the former evidence. St. Paul's allusions in his different letters to the circumstances of his conversion are very numerous. In the fifteenth chapter of his first Epistle to the Corinthians, he enumerates the different times at which our Lord appeared, and the persons by whom he was seen after his resurrection, and then proceeds ; “ and last of all he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God. But by the grace of God, I am, what I am ; and his grace which was bestowed upon me

* Acts xxii. † Acts xxvi.

“ was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me,”

The circumstances of St. Paul’s history noticed here, and in a former chapter, in addition to the witnesses just before named, viz. the eleven Apostles and the five hundred brethren, carry the evidence of the fact of the resurrection to the *highest possible measure*—so as to force conviction on every mind not labouring under disease ; whether the malady be the consequence of imbecility and inherent weakness, or, of the withering influence of a corrupt and wicked heart on the powers of the understanding.

An ingenious and incontrovertible argument for the truth of the main facts recorded of Christ, has been advanced by a writer* of great ability. He observes, that a matter of fact, however remote, is rendered incontestable by the following criteria. 1. “ That the matter of fact be such

* Leslie’s Easy Method with the Deists.

“ as men’s senses, their eyes and ears may be
 “ judges of. 2. That it be done publicly.
 “ 3. That both public monuments be kept up
 “ in memory of it, and some outward actions
 “ performed. 4. That such monuments and
 “ such actions or observances be instituted, and
 “ do commence from the time that the matter
 “ of fact was done.” Now all these criteria
 concur with regard to the most important
 facts recorded of Christ—his miracles—death
 —resurrection and ascension. The miracles
 were performed publicly and appealed to the
 senses of men. Three thousand persons were
 converted at one time to Christianity on the
 evidence of these facts, immediately after they
 had taken place, as well as on the spot where
 they had occurred. *Baptism*, and the *Lord’s*
Supper were instituted as perpetual memorials of
 these things, at the *very time* in which they
 were said to have been done ; and they have
 been observed throughout the whole Christian
 world from that time until now. We may
 also remark, that upon our Lord’s resurrection,
 the Sabbath was transferred in memory of that

event, from the last to the first day of the week. From that time the Sunday has been the Sabbath of the Christian church.

There is however a distinct and peculiarly important testimony to the truth of Christianity which I have not yet brought forward, having reserved it for the conclusion of this work. It is founded on the character of Christ, as exhibited in the Gospels. And how is this exhibited? Not by any formal delineation, much less by any description in the remotest degree resembling panegyric; but by plainly reciting his discourses and recording his behaviour, in the various situations of life, under every species of trial and provocation, and at the hour of death. Now, although neither the tongue, nor the pen of men, nor of angels can describe in its full extent the glory of our Lord's character; yet, to study it with the deepest attention and humility, is a duty incumbent on the Christian, both as it furnishes him with an unanswerable proof of the truth of his religion, which the most unlearned can understand; and, as it was intended to be that perfect model, by which he is to en-

deavour to regulate his own conduct. It was left for us as “an example that we should follow “his steps”* But it is to confute the infidel and as an evidence of the truth of the whole dispensation, of which it is the most wonderful part, that I now consider it.

And first then, let us contemplate its spotless purity. He was without sin, “† holy, harmless, undefiled.” The stain of sin affects more or less every individual of the human race, that ever did, or ever will exist. Neither in the lives of Prophets, nor of Apostles, much less in any of the heathen world, can a single one be found free from frailty and imperfection. In the life of our Lord we see manifested, in every instance, the utmost perfection of character,—blameless innocence, unerring wisdom. How wonderful is this!—the more we reflect upon it, the more we feel astonished at this concentration of excellence in all the moral and intellectual qualities. Have we not been permitted

* 1 Pet. ii. 21

† Heb. vii. 26.

to catch a glimpse of the innermost part of the Sanctuary? Is it not the Divinity of the Redeemer that shines through the veil of his human flesh? Let us, however, humbly continue our contemplations.

Another striking feature in our Lord's character was his unbounded benevolence and love to mankind. We trace it in his tender feeling for the sufferings of the distressed—his kindness and mercy ever extended towards the penitent and contrite sinner—his patience and forbearance under injuries and provocations. It was his employment, "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."* The Gospels are so many histories of his works of mercy. "He went about doing good." But the design upon which he came upon this earthly stage,—the redemption of a lost world; the unparalleled sufferings he underwent, and the unparalleled

* Luke iv. 18. 19.

fortitude he displayed in the execution of this mighty work, show an extent of love to mankind, which words are utterly inadequate to express, or the human mind to grasp. The love of Christ *passeth knowledge*. Eternity alone can develop it.

It behoves us to remark his fervent piety, his entire devotion to the will of his Heavenly Father. In the last awful scene of his life, and during his tremendous conflict with the powers of darkness, these and his other glorious qualities, were manifested with a transcendent majesty.

Witness those memorable words in which he intercedes with his Father for those who were his murderers, "Father, forgive them, for they know not what they do." Witness that most pathetic and impressive circumstance, exhibiting so strikingly his feelings of filial piety, and of unalterable attachment to a faithful friend, when hanging in agony on the cross, he committed the charge of his mother to his beloved disciple. "Woman, behold thy son." And lastly, witness his enduring the agony of crucifixion to the very

last, his drinking to the lowest dregs that cup of wrath, which would have crushed a universe, nor yet dismissing his spirit, till every jot and tittle was fulfilled, till the stupendous work of man's redemption was accomplished.—“ It is finished—Father, into thy hands I commit my spirit.”

The heathen centurion, who had placed himself *over against* Jesus, and had watched him with attention during the whole of this tremendous scene, and the soldiers who were with him break out into the exclamation, “ Truly this was “ the *Son of God.”

* The Centurion and the soldiers must unavoidably have heard the titles, which our Lord assumed, mentioned by way of mockery or accusation, especially the title “ Son of God.” We read (Matt. xxvii. 40) that they cried out, “ If thou be *the Son of God*, come down from the cross.” And again (v. 43.) “ He trusted in God ; let him deliver “ him now, if he will have him : *for he said, I am the Son of God,*” And the force of the exclamation is this, Truly he is that august person, “ the Son of God,” which he declared himself to be. I am not aware that any commentator has put this obvious construction on the passage.

“ It is the glory of the world that he who
 “ formed it, dwelt on it ; of the air, that he
 “ breathed in it ; of the sun, that it shone on
 “ him ; of the sea, that he walked on it ; of the
 “ elements, that they nourished him ; of the
 “ waters, that they refreshed him ; of us men
 “ that he lived and died among us, yea that he
 “ lived and died for us ; that he assumed our
 “ flesh and blood, and carried it to the highest
 “ heavens, where it shines as the eternal ,orna-
 “ ment and wonder of the creation of God. It
 “ gives also a lustre to Providence : it is the
 “ chief event that adorns the records of time,
 “ and enlivens the history of the universe : it
 “ is the glory of the various great lines of Pro-
 “ vidence, that they point at this as their
 “ centre ; that they prepared the way for its
 “ coming ; that after its coming they are sub-
 “ servient to the ends of it ; though in a way
 “ indeed to us at present mysterious, and un-
 “ searchable : thus we know that they either
 “ fulfil the promises of the crucified Jesus, or
 “ his threatenings ; and shew either the happi-

“ness of receiving him, or the misery of re-
jecting him.”*

The consummate excellence of the character we have considered, carries in itself a splendid proof of the truth of Christianity. For, if it had not been a transcript from a true original, and if the words and actions ascribed to our Lord had not been truly so ascribed, it was not *in the power* of four plain, unlettered men, such as the Evangelists, to have invented them. They could not have drawn such an ideal or fictitious character. Nay, it is more than probable, that they did not themselves distinctly perceive the excellence of the character they delineated. The combined wisdom of Greece and Rome, in the brightest specimens which have been transmitted to us, never described a character at all approaching perfection ; much less that would bear the slightest comparison with that displayed in the Gospels. Besides, the charac-

* Mr. Laurin's Sermon on "Glorying in the Cross of Christ."

ter is so perfectly original and peculiar, the circumstances attending it are so completely new, and yet all so well supported, that we may safely assert that the slightest conception of such a character never could have entered into the heart or mind of any human being whatever; no, not hardly in any of the circumstances belonging to it. It would be idle to look to the heathen world. And with regard to the Jews, the bent of their minds lay quite in an opposite direction. They had, it is true, ideas and expectations of some great Deliverer who should arise; of some prince who should found an universal monarchy; but it was a conquering Messiah, not a crucified Saviour, that they expected. It was long before the Apostles themselves, had proper views of their Divine Master.

In his character we see the divine and human nature united in one person; we see the Messiah of the Jews, in whom, all the types are fulfilled, and the prophecies for four thousand years, terminated; we see the authoritative teacher of the most sublime and perfect

system of piety and morals ; we see the Saviour, the Redeemer, the Mediator, and the Judge of the human race :—yet every part of this mysterious and mighty character is sustained with the utmost propriety ; all the discourses and actions of our Lord are exactly in harmony with it. Every circumstance is graceful. Nothing is strained, nothing superfluous — all is easy and natural, and becoming the high dignity of the person.

The contemplation of our Saviour's character, and of the closing scene of his life, extorted even from the sceptic Rousseau a reluctant acknowledgment of his Divinity. He thus concludes the parallel which he had been drawing between the life and death of Socrates and that of Jesus. “ Yes, if the life and death of Socrates are those of a Sage, the life and death of Jesus are those of a *God*.” Not resting, however, in the bare perception of Divine perfection, which extorted such a confession even from this notorious sceptic, I trust that some of my readers, will, under a deep sense of gratitude for infinite obligations, be prepared to add;

*“ This God shall be our God for ever and ever,
“ he will be our guide unto death. Great
“ things are they which thou hast done ; O God,
“ who is like unto Thee !”*

NOTES AND ILLUSTRATIONS.



NOTES, &c.

NOTE (A.)

THE phenomena of *instinct* afford clear proofs of the existence of a wise and designing cause. Paley has made some excellent observations on this subject, in the 18th chapter of his Natural Theology. The arguments he uses are convincing and decisive. Paley defines *instinct* to be "a propensity prior to experience, and independent of instruction."

La Place has endeavoured to trace an analogy between the operations of some insects and certain chemical phenomena;—between chemical affinities and what he calls *animal affinities*. Upon this curious hypothesis, which I mention, considering it may not be uninteresting to the reader, Stewart, who quotes the passage from La Place, makes the following just remarks. "In this comparison of the regular and complicated operations of certain insects, to the regularity of those chemical combinations which are exhibited in the phenomena of crystallization, La Place goes, perhaps, a little farther than sound philosophy warrants, but his hypothesis of *animal affinities*

“ is not without its value, as it affords a decisive proof of
 “ the contempt with which he regarded that theory which
 “ would represent the ingenuity displayed in the works of
 “ some of the insect tribes, as analogous to the mechanical
 “ arts of the human species, and as manifesting reason in
 “ the one case no less than in the other. In whatever way
 “ the fact was to be accounted for, La Place seems never
 “ to have suspected that the ingenuity of the contrivance
 “ was to be referred to the animal.” *Philosophy of the
 Human Mind. Vol. iii. p. 388.*

NOTE (B.)

The principle and law of gravity may be thus stated. Every particle of matter attracts every other particle of matter in the universe. If the distance between the particles vary, the attraction will increase or decrease, in the same proportion in which the square of the distance decreases or increases. The gravity of one particle to another increases both in proportion to its own quantity of matter, and to the quantity of matter in the particle to which it gravitates. We may also observe, that, as the attraction is exactly proportional to the solid contents, and not at all to the surfaces of bodies, it cannot possibly be the result of any motion originally impressed on matter, but must be caused by a power penetrating the inmost recesses of all substance, and continually exerting a force entirely different from that by which matter acts on matter. Now, according to Clarke,* “ this is an evident demonstration, not only of the world’s

* *Evidences of Natural and Revealed Religion. p. 161.*

“ being *made originally* by a supreme intelligent cause ; but
 “ moreover that it depends every moment on some superior
 “ Being for the *preservation* of its frame ; and that all the
 “ great motions in it, are caused by some immaterial power,
 “ not having originally impressed a *certain quantity of motion*
 “ upon matter, but perpetually and actually exerting itself
 “ every moment in every part of the world, which preserv-
 “ ing and governing power, whether it be *immediately* the
 “ power and action of the same supreme cause that created
 “ the world, of him *without whom not a sparrow falls to the*
 “ *ground, and with whom the very hairs of our head are*
 “ *all numbered* ; or whether it be the action of some sub-
 “ ordinate instruments appointed by Him to direct and
 “ preside respectively over certain parts thereof ; does either
 “ way equally give us a very noble idea of Providence.”

Of the different hypotheses which have been proposed to
 account for the phenomena of gravitation upon mechanical
 principles, there is not one, but what has been proved to be
 attended with insurmountable difficulties. The attempt, in
 these different theories, has been, to reduce attraction, and
 the laws by which distant bodies act upon each other, to a
 case of impulse, in order to get over the obscurity of action
 at a distance ; under the idea that we have a clearer notion
 of impulse, as the cause of motion, than we have of attrac-
 tion. But it is maintained, that the communication of mo-
 tion by impulse, is as unaccountable as any other pheno-
 menon in nature ; and, moreover, it is the opinion of the
 soundest philosophers, that motion is in no case produced
 by the actual contact of two bodies ; but that the effects,
 which we ascribe to impulse, really arise from a repulsive
 power, extending to an indefinitely small distance round the
 ultimate atoms of matter. Connected with this subject, the
 following observations deserve attention. They are taken

from a very valuable article, "Mechanics," in "Lardner's Cabinet Cyclopædia;" see pages 67, 68, 69, and 6. Attractions may be primarily distributed into two classes; one consisting of those which exist between the molecules or constituent parts of bodies, and the other between bodies themselves. The former are sometimes called, for distinction, * *Molecular or atomic* attractions." [Molecular attraction must not be confounded with the general attraction of Gravity, which all matter exerts on all other matter.]

"The constituent particles of bodies are of inconceivable minuteness, and they are not in immediate contact, but separated from each other by interstitial spaces, which, like the atoms themselves, although too small to be directly observed, yet are incontestibly proved to exist by observable phenomena, from which their existence demonstratively follows. The resistance which every body opposes to compression, proves that a repulsive influence prevails between the particles, and that this repulsion is the cause which keeps the atoms separate, and maintains the interstitial space just mentioned.—The space around each atom of a body, through which this repulsive influence extends, is generally limited, and immediately beyond it, a force of the opposite kind is manifested, viz. attraction.—It is by virtue of this attraction that solid bodies maintain their figure, and that their parts are not separated and scattered like those of fluids, merely by their own

* "The word *molecule* is often used to signify component parts of a body, so small as to escape sensible observation, but not ultimate atoms, each molecule being supposed to be formed of several atoms, arranged according to some determinate figure."

“ weight. This force is called the *attraction of cohesion*
 “ —It is from the influence of this force, and that of the
 “ repulsion, whose sphere of action is still closer to the
 “ component atoms, that all the varieties of form which we
 “ denominate hard, soft, tough, brittle, ductile, pliant, &c.
 “ arise.”

NOTE (C.)

“ If we consult our natural sentiments, we are apt to fear,
 “ lest before the holiness of God, vice should appear to be
 “ more worthy of punishment than the weakness and im-
 “ perfection of human virtue can ever seem to be of re-
 “ ward. Man, when about to appear before a Being of
 “ infinite perfection, can feel but little confidence in his own
 “ merit, or in the imperfect propriety of his own conduct.
 “ In the presence of his fellow-creatures, he may often
 “ justly elevate himself, and may often have reason to think
 “ highly of his own character and conduct compared to the
 “ still greater imperfection of theirs. But the case is quite
 “ different when about to appear before his infinite Creator.
 “ To such a Being, he can scarce imagine, that his littleness
 “ and weakness should ever seem to be the proper object,
 “ either of esteem or of reward. But he can easily con-
 “ ceive, how the numberless violations of duty, of which
 “ he has been guilty, should render him the proper object
 “ of aversion and punishment; neither can he see any reason
 “ why the divine indignation should not be let loose without
 “ any restraint, upon so vile an insect, as he is sensible that
 “ he himself must appear to be. If he would still hope for
 “ happiness, he is conscious that he cannot demand it from
 “ the justice, but that he must entreat it from the mercy of

“ God. Repentance, sorrow, humiliation, contrition at the thought of his past conduct, are, upon this account, the sentiments which become him, and seem to be the only means which he has left for appeasing that wrath which, he knows, he has justly provoked. He even distrusts the efficacy of all these, and naturally fears, lest the wisdom of God should not, like the weakness of man, be prevailed upon to spare the crime, by the most importunate lamentations of the criminal. *Some other intercession, some other sacrifice, some other atonement, he imagines, must be made for him,* beyond what he himself is capable of making, before the purity of the divine justice can be conciled to his manifold offences. *The doctrines of revelation coincide, in every respect, with those original anticipations of nature ;* and, as they teach us how little we can depend upon the imperfection of our own virtue, so they show us, at the same time, that the most powerful intercession has been made, and that the most dreadful atonement has been paid for our manifold transgressions and iniquities.” Smith’s *Theory of Moral Sentiments*. 1759. P. 204 et. seq.

In subsequent editions of this work, the passage now quoted, was omitted.—The author probably thought he was approaching too nearly the confines of theological discussion. That it expressed his real sentiments there cannot be the slightest doubt.

NOTE (D.)

The value and importance of a manuscript, or the probability that it is correct, that is, an accurate copy of the original, greatly depends on its antiquity ; on the antiquity

either of the manuscript itself, or of the one from which it was taken. As copies multiplied, errors would occur in transcribing.

The ages of different manuscripts may be ascertained either by testimony or internal marks. The most satisfactory and certain persuasion of the antiquity of a manuscript, will be derived from an examination of the various internal marks belonging to it;—such as, the form of the letters, and a comparison of them with inscriptions, the date of which is known;—the want of accents, marks of aspiration and intervals, &c.; and by these means, though the exact age of a manuscript cannot always be ascertained, yet certain limits to its age may be defined with precision. We know, for instance, that the Greek characters during the first six centuries, underwent little variation; and that in the eighth century the Greek uncial characters degenerated from the square and round form, which is seen in the ancient manuscripts, to an oblong shape.

Jerom in the fourth century added the comma and colon to the Latin version, and they were then inserted in the more ancient manuscripts. Euthalius, a deacon of Alexandria, divided the New Testament into lines (*σχινοι*)* and the Acts and Epistles into those chapters which are commonly found in the Greek manuscripts; which division, however, had already been made by some other person in the year 396. Accents were not introduced generally into manu-

† * “Id est, ita ut singulæ lineæ singulas sententias absolverent, eâque distinctione lectores scire possent, quæ continuo spiritu legent, et ubi paulum intermitterent.” Wetstein.

“Hæc vero scriptio *σχινοσι* ducta quæ item per *κωλα* et *κομματα* facta dicitur.” Montfaucon Pal. p. 30.

scripts of the Greek Testament before the seventh century; and the Greek note of interrogation was made use of in the ninth.

These manuscripts are written either on parchment or vellum, or paper. Eight leaves joined together formed a quaternio, six leaves a ternio; and in this way the manuscripts were divided. The leaves also were marked with lines upon which they wrote. The letters are either uncial (*i. e.* capital) or small. The uncial letters are either plain with straight strokes, such as are seen on the ancient monuments of Greece; or they are thicker, uneven, and ornamented. The first sort of letter prevailed till the sixth century, to which I before alluded; the second sort are referred to the eighth or ninth. The small letters belong to manuscripts of a late age. In the old manuscripts the mode of spelling some words is different from the present, and abbreviations are used; but few only, and these such as are plainly and easily read. In the ninth century, abbreviations became much more numerous, perplexed and complicated, so as to prove a fertile source of mistake. About the tenth and following century, contractions, or rather cyphers of the most curious and perplexing kind* were introduced.

The words are written without any separation. The three or four first lines at the beginning of a new book are written in vermilion; the division into two kinds of chapters generally prevails; the longer sort of chapters being called in Greek *τιτλοι*, and in Latin *breves*; and the table of the contents of each *brevis*, which was prefixed to the copies of the New Testament, *breviarium*; the shorter,

* See Montfaucon's *Paleographia*, p. 342, 349.

κεφαλαια, *capitula*, and the list of them was called *capitulatio*. This method of dividing is very ancient. Formerly there were many of these divisions, though none of them were received by the Church in general. Eusebius regulated his Canons, representing a harmony of the four Gospels, by that division, which was then most generally approved. Ammonius, who lived at Alexandria in the third century, is said to have been the author of this division, with respect to the *capitula*. Tatian with respect to the *breves*. The division into our modern chapters is of much later date.

NOTE (E.)

Woide maintains by good arguments that the Codex Alexandrinus was written in Egypt. "In Ægypto scriptum fuisse, etiam orthographia libri manifestè evincit; et creber ejus cum codicibus Ægyptiacis consensus; et canones Eusebii in ecclesiâ Alexandrinâ recepti; et canones diurni et nocturni, in monasteriis Ægypti admissi id etiam confirmant"—The same critic afterwards observes, "E pronuntiatione Ægyptica vitia orthographiæ derivanda esse existimo." With regard to the antiquity of this Codex, Woide concludes as follows; "Si itaque lectores et formas literarum codicis nostri, Clementis Romani epistolam et Psalmos Solomonis, Euthalii sectiones et τρισαγίον quae desunt, si cætera argumenta summam ejus antiquitatem confirmantia, consideratissime perpenderent; omnia conspire videbunt ut Codicem Alexandrinum intra medium et finem seculi quarti scriptum esse ipsis persuadeant." Preface to the fac-simile of the Cod. Alexandrinus.

NOTE (F.)

Αμην, "truly, so be it," ἀλληλεια, "praise the Lord" are Hebrew words; μαμμωνας "riches"—μαρναναθ, "Our Lord" "cometh," are Syriac words.

As examples of Greek words used in senses which they never occur in the writings of prophane authors, we may note—the various meanings of the word σαρξ, which is used not only to signify *flesh*; but, for the whole body considered as animated; sometimes for a human being or person; sometimes for a person's kindred, collectively considered; sometimes for the seat of appetite; or, for any principle of vice, &c.—the peculiar signification of ἔσημα for *thing*.

The writers of the New Testament supply the place of several particles with the single conjunction και, which they repeat as often as the Hebrew writers their Vau præfixum.

We have an instance of a Syriac construction in the passage, ος is ομολογησει εμμοι. Mat. x. 3. also Luke xii. 8. The preposition ε answers to the Syriac prefix Beth. Verba confitendi et abnegandi construuntur cum Beth. See the Syriac Grammar of Michaelis, p. 327.

It has been observed that some of the Evangelists abound more with one sort of Hebraism, and others with another. In the three first Gospels an incident is frequently introduced with the phrase,* και εγενετο, (rendered in the common ver,

* In Joanne iste pleonasmus non observatur. Lucas pro και εγενετο nonnumquam habet εγενετο δε, quod Vorstius paullo ἑλληνικωτερον suam pruis και εγενετο judicet. Glassii Philol. Sacr. p. 335.

sion) “ and it came to pass ;” which answers to the frequent use in the Old Testament of וַיְהִי . In the same manner, καὶ ἔσται , is used answering to the Hebrew וַיְהִי . Acts ii. 6. $\text{Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις}$, and again v. 21. The expression, $\text{ὁ δὲ ἀποκριθεὶς εἶπε}$, which occurs so frequently in the New Testament, exactly answers to the Hebrew phrase וַיֹּאמֶר . See the Author’s Elements of Hebrew Grammar, p. 190 ; Glassii Philologia Sacra. Ed. Dathe p. 335.

A Hebrew idiom, very frequent with St. John, is the repetition or introduction of the personal pronoun in cases where it is perfectly redundant. Thus, $\text{ἐφ’ ὃν ἀν ἰδῆς τὸ πνεῦμα καταβαίνον καὶ μένον ἐπ’ αὐτόν}$; literally, “ On whom-soever thou shalt see the Spirit descending and remaining upon him ch. i., v. 33 ; and again, v. 27, $\text{Ὅτι ἐγὼ ἔκ ἐμοὶ ἀξίος ἵνα λίσσω αὐτὴ τὸν ἴμαντα τῆ ὑποδηματος}$. Here both the pronouns ὅν and αὐτὴ are employed in relation to the same person. See Mark vii. 25, and for various examples of this, and other Hebraisms, consult the Syntax of the Hebrew Grammar before referred to. Glassii Philologia Sacra. Ed. Dathe.

NOTE (G.)

“ Mihi quidem omnibus aliis præferenda videtur (habeo in “ co consentientem Doctissimum Esaiæ interpretem *Vitrin-* “ *gam*) Ludov. Cappelli explicatio, quam in Commentario suo “ præstantissimo ad hoc Esaiæ caput dedit (legitur in Operi- “ bus ejus philol. et criticis). Ex sententia igitur Capelli de “ statu morbis Christi ejusque *circumstantiis* sermò est, et “ verba textus ita sunt vertenda. *Destinatum quidem ei “ erat sepulcrum cum impiis, sed in morte sua divitibus similis “ fuil.* Versio hæc tam plana est et facilis, ut cuique ferè lin.

“ gæ Hebraicæ et historię mortis Christi non prorsus im-
 “ perito ejus probatioet explicatio in mentem venire debeat,
 “ quod certissimum est bonę interpretationis criterium.
 “ See the whole of Dathe’s note, Glassii Philologia.” Vol.
 1. p. 180.

NOTE (H.)

In Arabic the word أَب “ Father,” when in construction with another noun, is frequently used in the sense of “ possessed of,” “ endowed with.” See Richardson’s Arabic Grammar, p. 36 ; and for various examples consult Golius and Castell. In the excellent Hebrew Lexicon of Cocecius, Ed. Schultz, an interpretation of this passage, somewhat similar to that for which I contend, is given. אֲבִי עוֹלָם “ Father of eternity,” both as “ being himself *necessarily* “ eternal, and as having the power of bestowing it on “ others.” In the Hebrew, the word “ Father” is used in the sense of “ first author” or “ origin” of any thing. But whether we render the Hebrew words, by “ The everlasting “ Father,” with the common translation ; or, “ The Father “ of the everlasting age,” with Bishop Lowth ; or, “ Father “ of the Future (Age),” with Dr. Hales ; or “ The Ever- “ lasting,” as I have ventured to suggest ; (thinking that this rendering is plain and natural, is free from ambiguity, and obviates various objections ;)—it is evidently, a title denoting the highest dignity ; an attribute, which can only be applied to Him “ whose goings forth are from everlasting ;” to Him whom the prophet has before called “ The “ Mighty God.”

NOTE (I.)

Chronological sketch of some of the principal events in St. Paul's Life.

Paul present at the Martyrdom of Stephen. A.D. 34.
 (This year 34 closes the latter half of the *single week* of Daniel's seventy weeks, the single week beginning A.D. 28 in the midst of which A.D. 31. our Lord was crucified.)

Conversion of Paul. A.D. 35.

Paul retires to Arabia for three years; returns to Damascus. A.D. 38.

Paul visits Jerusalem, where he stays fifteen days, he is sent to Cæsarea, thence to Tarsus.

Acts vii., viii., ix.

Paul returns from Tarsus with Barnabas to Antioch. A.D. 43.

Paul and Barnabas sent to Jerusalem with contribution. Famine in Judæa. Death of Herod. } A.D. 44.
 Paul returns to Antioch.

Acts xi. xii.

Paul and Barnabas specially appointed to } A.D. 45.
 preach to the Gentiles.

They travel to Seleucia—thence to Cyprus—to Perga (Mark goes)—to Antioch in Pisidia—to Iconium—to Lystra (Paul stoned)—to Derbe and back again to Lystra—to

Iconium—to Antioch—to Perga—Attalia—to Antioch—
which ends the *first apostolical journey*. A.D. 47.

Acts xiii., xiv.

Paul and Barnabas deputed to consult the
Apostles and elders at Jerusalem. First council } A.D. 49.
at Jerusalem.

Paul and Barnabas part.

Acts xv.

Paul, (accompanied by Silas), commences his } A.D. 50
second Apostolic journey.

They travel through Syria — Cilicia — to Lystra, find Timothy—to Derbe—Phrygia—Galatia—to Troas, joined by Luke—into Europe—to Neapolis—to Philippi (where Paul was beaten and rescued from prison by an angel)—to Amphipolis—to Apollonia—to Thessalonica—to Berea—to Athens—to Corinth A.D. 51. Paul stays at Corinth *one year and six months*; writes from thence Epistles to Thessalonians and Galatians; is brought before Gallio—thence to Cenchrea—touches at Ephesus—attends the Feast, at Jerusalem A.D. 53—returns to Antioch—which ends *second Apostolic journey* A.D. 54.

Acts xvi., xvii., xviii. to v. 23.

Paul sets out upon *his third Apostolic journey* A.D. 55.

He travels through Galatia—Phrygia—to Ephesus—stays at Ephesus *nearly three years*, writes from thence his First Epistle to the Corinthians; disturbance caused by the worshippers of Diana—to Macedonia, from thence writes Second Epistle to the Corinthians—to Corinth, writes Epistle to the Romans. A.D. 58—to Macedonia—to Phi-

lippi—to Troas—to Miletus—farewell speech to the Elders of the Church at Ephesus—to Tyre—to Cæsarea—to Jerusalem A.D. 59. End of *third Apostolical journey*.

Acts xviii. v. 23, xix., xx., xxi. to v. 18.

Paul at this visit brings contributions from churches of Macedonia and Achaia to the poor of the church of Jerusalem—addresses the Jewish multitude, declares his conversion. } A.D. 59

Paul defends himself before Felix in reply to Tertullus. }

Paul confined two years at Cæsarea.

Acts xxi., xxii., xxiii., xxiv.

Paul pleads his cause before Festus and King Agrippa—sent prisoner to Rome } A.D. 61

Acts xxv., xxvi., xxvii., xxviii.

Imprisonment at Rome for two years—writes from thence the Epistles to the Ephesians, Colossians, Philemon, and Philippians. The History in the Acts reaches to this.

Paul liberated A.D. 63.

His travels now not equally certain with the preceding.

Paul sails to Crete—into Asia—to Ephesus—to Macedonia—to Nicopolis—writes from thence his First Epistle to Timothy, and to Titus—returns to Rome A.D. 64.

Second imprisonment at Rome—writes Second Epistle to Timothy. Martyrdom of St. Paul A.D. 65.

NOTE (K.)

“ A miracle, according to Hume, is a violation of the laws
 “ of nature, but according to Hume’s inner doctrine, there
 “ is no external world, and nature can have no existence,
 “ and that which has no existence can have no laws. What
 “ are called miracles must be merely interruptions in the
 “ usual order of our ideas; all miracles, according to Hume,
 “ must be merely subjective, seeing there is no objective or
 “ external world. To prove that there can be no miracles,
 “ is merely to prove that no miracles can be believed, since,
 “ by Hume’s exclusion, all truth is subjective, or relates
 “ merely to the order of ideas themselves. But the belief
 “ in miracles is implied in the argument against them, and
 “ therefore that argument is suicidal, and carries its own
 “ refutation along with it.

“ But, independent of the *reductio ad absurdum* which
 “ Hume’s own philosophy affords against his favourite ar-
 “ gument, and which is undermined by the very system
 “ from which it springs, it may be observed that it contains
 “ within itself a complication of blunders, more numerous,
 “ perhaps, than ever were crowded into the same brief
 “ space. The argument of Hume against miracles is as
 “ follows. A miracle is a violation of the laws of nature,
 “ but we learn from experience that the laws of nature are
 “ never violated. Our only accounts of miracles depend
 “ upon testimony, and our belief in testimony itself depends
 “ upon experience. But experience shows that testimony
 “ is sometimes true and sometimes false, therefore we have
 “ only a *variable* experience in favour of testimony. But
 “ we have a *uniform* experience in favour of the uninter-

“ rupted course of nature. Therefore, as on the side of
 “ miracles, there is but a variable experience, and on the
 “ side of no miracles a uniform experience, it is clear that
 “ the lower degree of evidence must yield to the higher
 “ degree, and therefore no testimony can prove a miracle
 “ to be true.

“ Every one who has attacked this sophistry has pointed
 “ out a new flaw in it, and they are scarcely yet exhausted.
 “ Paley showed that it was necessary to demonstrate that
 “ there was no God, previously to demonstrating that there
 “ could be no miracles.

“ Campbell showed that so far from belief in testimony
 “ being founded on experience alone, that it was diffidence
 “ in testimony that we acquire by experience. Others have
 “ pointed out the sophism in the double use of the word
 “ experience, and the confusing of the experience of a par-
 “ ticular individual with the universal experience of man-
 “ kind; for to assert that miracles are contrary to experience
 “ in the last sense is most pitifully to beg the question.
 “ Others have observed upon the complete misapprehen-
 “ sion of the argument of Tillotson, and upon the sophism
 “ in the use of the word “contrary,” for as it is a begging
 “ of the question to say that miracles are contrary to the
 “ experience of mankind, so it is a sophism to say that they
 “ are contrary to the experience of Mr. Hume himself, un-
 “ less he had been personally present at the time and place,
 “ when and where all the miracles recorded in the Bible
 “ are said to have been wrought, from the days of Moses
 “ to the time of our Saviour. Our experience, so far from
 “ being contrary to miracles, is decidedly in favour of them.
 “ Both our reason and our experience are altogether in
 “ favour of the veracity of testimony, where there is no
 “ motive to deceive, and no possibility of being deceived.

“ Such was the case with the Apostles. Their personal
 “ experience, and that of many others, is invincibly in
 “ favour of miracles. There is no experience, no, not even
 “ of a single individual, against miracles. No one was ever
 “ placed in the situation where miracles might be reasonably
 “ expected, to whom miracles were not vouchsafed. Thus,
 “ so far from miracles being contrary to experience, the
 “ whole range of the experience we possess is altogether,
 “ and without one solitary exception, in favour of miracles.

“ But to take entirely new ground, miracles, philosophi-
 “ cally speaking, are not violations of the laws of nature.
 “ The miracles of the Bible, which are the only true miracles,
 “ so far from being violations of nature, are as natural as
 “ the lifting up a stone from the ground, or impelling a
 “ vessel along the waves by the stroke of an oar. None
 “ would call it a violation of the laws of nature when human
 “ agents set a body in motion which was previously at rest,
 “ and which would have remained at rest without their in-
 “ terference; still less can it be called a violation of the
 “ laws of nature when the Divine Agent, who is the law-
 “ giver of nature, impresses an additional force upon creation
 “ and gives a new direction to its movements. But it would
 “ be endless to go over all the variety of mistakes which
 “ are involved in the sophistry against miracles, and to
 “ point out the many vulgar and unphilosophical notions
 “ which are implied in Hume’s reasonings, both concerning
 “ ‘ nature,’ and her ‘ inviolable laws.’ ” Errors regarding
 Religion, by James Douglas, Esq., p. 231—235.

ADDENDUM.

Page 32. "Occasional Causes of Malebranche."*

* Malebranche maintained that the Deity was the efficient and immediate cause of every effect in the universe—that what are commonly called *second causes* have no existence—and that the causes which it is the aim of philosophy to investigate are only *Occasional causes*. It was also a part of his doctrine, that the communication between body and mind was carried on by the immediate and incessant agency of the Deity. Leibnitz, as well as Malebranche, clearly perceiving the impossibility of tracing the mode in which mind acts on body or body on mind, concluded (rashly) that the connection or union which seems to exist between them is not real but apparent. Hence his system of *Pre-established Harmony*,—according to which “the human mind and human body are two independent but constantly correspondent machines ;—adjusted to each other like two unconnected clocks, so constructed, that, at the same instant, the one should *point* the hour, and the other *strike* it.”

THE END.

